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UNITED MISSION STUDY

A STRAIGHT WAY TOWARD TOMORROW—CHAPTER III

By Mary Schauffler Platt

The Broader Outlook—Books and Pictures

By Mrs. John P. White, Xenia, Ohio.

THE Third Chapter of our study —*A Straight Way Toward Tomorrow* considers The Broader Outlook. In this favored land of ours every citizen may have the broader outlook through books, magazines, papers and pictures.

Every school summons the children and youth to "give attention to reading." Libraries large and small, filled with choice books and magazines, provide reading for old and young. There are school libraries, S. S. libraries, county libraries, state libraries, national libraries—all maintained for the free use of readers. Tables and book cases in American homes are loaded with literature. What a wealth of books we have!

Milton has said "A good book is the precious life blood of a master spirit". What books have meant in the development of our national life cannot be over estimated. Books are such a real part of our lives that we can all say with William L. Stidger:

"Books! Books! Books!
And we thank thee, God,
For the light in them
For the might in them;
For the urge in them
And the surge in them;
For the souls they wake
And the paths they break;
For the gong in them
And the song in them;
For the throng of folk they bring to us,
And the songs of hope they sing to us!"

The most natural impulse in the world was for the Christian Church to share the blessing of books with the untutored peoples of all nations. There was one Book supreme that they wanted to give to every one in all the world. Wherever the missionary has gone he has planted schools and printed books. He has created a desire for reading among people of all lands.

There is a type of questionable current literature which we do not wish broadcast over the world.* If the church is to counteract the influence of this type she must provide whole-

(*) See page 392.

some reading for the youth under her care in mission fields.

But there is a finer type which has touched lives in every corner of the earth and which is producing

A GREAT AWAKENING

In Africa

The center of Africa, with its multitudes of black folks without written languages, has been without literature for ages, until missionaries with their message of salvation, reduced the languages to writing and prepared Gospels and school books for the people.

Only the most meager beginning has been made, but already there is in many quarters a real desire for education, a hunger for the printed page.

In India

In the cities of India among the aristocracy are many fine linguists and scholars who speak and read not one language only, but several, while in many villages there is not a book, nor magazine, nor paper, nor a single man who knows the alphabet. India as a whole is 90% illiterate. Even among the lowly there has grown the desire for education. For centuries India never thought of educating her common people. Today there is a change. In Bombay Presidency a system of compulsory primary education has been adopted.

At once the question is raised, Why this attitude toward the lowly people? There may be several reasons assigned, but one that is worthy of consideration is the leaven of mission schools. Teaching has always been an arm of mission work. The results today are most gratifying.

A group of village children in India, who have never had an opportunity to learn to read. Who will teach them?

It has been found in India that literacy is much higher among Christians than among other religious groups. An investigation was made in 1924. "The Indian Year Book, which is not a missionary publication says the result was 'surprising, for although the Indian converts to Christianity are recruited mainly from the aboriginal tribes and the lowest Hindu castes, who are almost wholly illiterate, they have, in proportion to their numbers, three times as many literate persons as the Hindus, and four times as many as the Mohammedans. One Indian Christian in six is able to read and write. It has to be remembered, moreover, that many of the Indian Christians had already passed the school-going age at the time of their conversion' ".

In China

The story of the awakening in China is one of deepest interest. The new Alphabet, which has simplified reading, is working a great change.

The Y. M. C. A. has been a pioneer in teaching men to read. In Changsha in 1922 a reading campaign was inaugurated; volunteer teachers taught men and boys at night. After four months 967 out of 1200 passed the examinations successfully and "were given a certificate of 'Literate Citizen' by the governor of the province, at a very impressive graduating ceremony".

Women of China, even among the lowly, are learning the fine art of letters.

Japan's success in educating her citizens has been one of the most remarkable achievements of recent years.

THE NEED OF TODAY

From every mission field there comes a plea for Christian literature. To be sure all of these people have the Bible, some commentaries, dictionaries and school books, but very few wholesome books and magazines for those who have passed out of school.

Even the women of China are eager to learn to read.

Japanese Christians are wanting "suitable literature" for young graduates, something between the juvenile stories and the books too difficult to be read with ease.

Turkey—new Turkey desires a magazine for young people. Egypt, whose plea is voiced by Miss Davida Finney (p. 399) is asking for literature in abundance for the youth in the rising church.

MOVEMENTS FOR CHRISTIAN LITERATURE

Much has already been done to meet the need. In most cases this has been accomplished through co-operation of different missions. There are now national councils for Christian Literature in Japan, China India, Korea and Latin America.

We are particularly interested in what has been done for women and children. In 1912 there was formed The Committee on Christian Literature for Women and Children in Mission Lands. In 1914 in China, Mrs. Donald MacGillivray was secured to edit a magazine for the children of China. Today HAPPY CHILDHOOD is going into thousands of homes and schools and is being read by tens of thousands of people.

In Japan a little newspaper for coolie and fisher women brings a glimpse of the outside world to these lowly ones, in a language they can read and comprehend.

On the other hand the educated youth are being reached through the MYOJO (Day Star) published by the Christian Literature Committee. This magazine goes into 1400 government schools above primary grades where there are enrolled 400,000 students.

In India THE TREASURE CHEST, a distinctly Christian magazine for boys and girls, is meeting with great success. Miss R. E. Robinson, the editor, tells of the fine reception which it has had from all classes of people (p. 395).

Different denominations issue magazines and church papers. Our minds go out to the Women's Magazine published for our Christian women in our mission in India, and to the church paper and Sabbath School literature published in Egypt.

LITERATURE ON CHRIST'S MESSAGE FOR LIFE

In a conference on Christian Literature, held in Helwan, Egypt a few years ago emphasis was laid upon the literature that presented the Christian message. This conference was particularly concerned with the Mohammedan world. The opening paragraph of the report says: "Christian Literature has been one of the most dynamic and penetrating agencies for the evangelization of the Mohammedan world. We thank God for the remarkable advance achieved in the production and use of Christian literature during the past twenty years and for the encouraging results of such work. Nevertheless a new day has dawned in the Mohammedan world, the advancement in literacy and the consequent widespread eagerness for reading material call for a new emphasis being laid upon this department of work."

Whatever other literature is scattered among the peoples of non-Christian faiths, this type will always have the greatest value, the kind that gives

to the reader a message of Christ's love.

THE BIBLE THE BEST SELLER

It is good to know that the Bible is the "Best Seller" in all the world. The most important book that ever was carried to a people is the Bible. "Wherever the Bible in a language understood by all people has penetrated to any extent, there further education inevitably follows". The Bible in whole or in part has been translated into 835 languages and dialects. In our own beloved America the Bible was circulated last year in 108 different languages.

More Bibles were sold in 1925 than in any previous year in history. "In China alone, the circulation of Scriptures and portions of Scriptures amount to over 11,000,000 copies distributed by the American, Scotch, and British and Foreign Bible Societies".

AN URGENT TASK

In view of the pressing need today, for Christian literature all over the world, the church must assume a new task. Heretofore little has been given directly through our mission boards for such work. A great host of new Christians just emerging from illiteracy calls loudly for our help. "A great heart hunger; a longing for the Broader Vision on life's path; a need for the printed page that will shed radiance on the Way toward Tomorrow! What are we going to do about it?"

Current Literature of Today and its Effect on our Youth

By Mrs. Haidee Ewing Rankin, Burchard, Nebraska.

A FATHER once placed a target on the side of the barn and bade his son to tell him when he had struck the center. After some time the lad rushed in shouting with excitement. His father examining the target found no sign of a mark near the "bull's eye". His disappointment was allayed when his son said, "No, father, but I've hit the side of the barn!"

One who aims at "Current Literature and Its Effect upon the Youth" is indeed fortunate to "hit the side of the barn".

DO YOUNG PEOPLE READ?

The theme at once suggests questions. Are the young people reading? How much leisure time have they for it? In the midst of the "busyness" of the times how can they accumulate enough of time for real reading?

They are certainly a busy company either in business or school life. And what encroachments do the social life, sports and amusements make on their spare time! Yet we all believe that while the steady job, whether in the business or school life, is of the utmost importance to the individual yet the use of "spare moments" is of greater consequence to society.

Reading then should have its place in the life of the youth. Propound the question of reading to the young

people and their reply is, "Some do, some don't". But the report of a Library Commission of one of our states which ranks high educationally tells us that people are reading even in this busy age, people in outlying rural sections. "The state library commission reports that in this state at least books are holding their own. The traveling library continues to be in demand and the 16,000 circulating volumes reach many thousands of people. What with the radio, movies and the motor car offering competition for the leisure time of practically every class, book reading is making a good showing."

There is no question but that young people, generally speaking are reading and reading current literature rather than classics.

Webster says literature is the total of preserved writings belonging to a given language or people. Literature refers usually to writings which are notable for literary form or expression. Because of lack of perspective we cannot recognize modern literature "according to Webster", but we do recognize as current literature, books, magazines, and newspapers. And newspapers might be omitted, leaving the field to books and magazines. There are many good and purposeful books written today that will constitute the literature of tomorrow. "Literature survives because of its morals rather than because of its manners—and by morals is meant its fidelity to the author's vision of life, his sympathy with and understanding of his fellow creatures, and his service to an ideal that cannot be corrupted by money or applause."

"POPULAR" LITERATURE

The attention of the press seems to be held by the "popular" literature. The theme of many of the stories of today centers around "the triangle", sex, or religion. They seem to constitute a "revolt against the old-fashioned notions of decency." How do the books and magazines that the youth are reading differ from those of former times? One rises and makes the statement, "The fashionable craze for highly seasoned sex stories will pass and we will have something else." Another replies, "My contention is that it is no craze, and men (and women) always have had a taste for what I call erotic *pate de fois gras*. And this taste has run side by side with the honest beef of adventure and romance and rascality literature. Only, by illusion, the erotic stuff seems to be with us now as a new thing because it is advertised on the menu, whereas formerly every man with an appetite knew that it might be had and a wink sufficed to bring it." The fact that it is advertised on the bill of fare shows to what lengths it has appeared before the public eye.

Pope Pius is horrified at the huge number of books that depict sensual vices and urges "protection from the immorality of the printed page." Another says that books which "appeal to the sensuous passions and to a kind of lascivious mysticism are among the worst evils which totally corrupt Christian morals. Neither the elegance of the language nor notions of medicine or philosophy which such books contain, nor the intention of the authors, whatever it may be, can pre-

vent the readers of such books from being fascinated by the voluptuousness of unclean pages, from having their minds perverted and their hearts depraved, until, giving free reign to their evil impulses, they are a prey to all sorts of vices."

But does this reading injure a healthy-minded youth?

Mr. Edgar Wallace of the *London Post* replies: "The theory that healthy-minded people are not hurt by being at an early age acquainted with dirt has many supporters. My point is that if you gave each of a hundred babies a nice, bright, shiny, attractive razor to play with, the mortality would not be more than two per cent. But the fact that two per cent of these enterprising infants would cut his or her little throat justifies the prohibition of these alluring playthings."

Man is a creature of many tastes and at certain periods of life certain tastes predominate. His appetites have always had demands, and with the demand came the supply.

Where do the tastes begin and where are they cultivated?

WHO IS RESPONSIBLE

"As the twig is bent, the tree's inclined". What is the atmosphere of the home? Do good books and magazines lend their aid? What are the table conversations? Do you remember an incident recorded in last year's text? Among 179 rural homes in a New York township there were being taken 1,049 secular papers and 14 religious. The 99% were good standard literature but we feel that there must be a great lack in better tastes and higher objectives when we consider but 1% was religious. "A book is not a *little* friend." How carefully the home should safeguard their youth in the selection of their book-friends and magazine companionships!

The school often holds a "closer second" to the home in the cultivation of the taste for good reading. The studies themselves often demand outside or supplementary reading and the instructor's opportunity is unlimited through her own tastes, her recommendations, her requirements and credits.

How many of our churches, except the larger, have well equipped libraries? It is almost surprising with what eagerness the growing boys and girls devour books that are interesting and yet of good taste. A writer on "Bookless Italy" says, "The truth is that in Italy there are no books, or rather there are books, but they are mostly decadent, useless, tiresome, superficial, old or shocking. The public would read if there were books worthy of attention."

The public library comes in for a large share of responsibility in the cultivation of the taste of the youth for good reading. True the library is public and must meet to a certain extent public tastes but "No compromise with trashy literature." Ernest Baker investigating trashy literature in British public libraries finds that "when cheap stuff is not obtainable, people will turn to better authors . . . Supply creates demand in evil as in good. Culture cannot be forced upon people but patrons may be introduced to the best through the second-best. But to compromise with the absolutely mischievous, with the demoralizing is a different thing altogether.

With that there should be no quarter."

There is another factor which influences the choice of the youth in his reading perhaps more than the home, school or library and that is the movie. Its general trend is not only away from the good but toward the questionable and even the evil. Books upon which the coming picture is based are sold by the windowful and the objectionable influence of the one is increased by the added influence of the other.

Why is there such a trend toward the objectionable by so many writers is an every day question.

Robert Lynd has this to say about it, "Much of the indecency of the literature of the day is due to a feeling that the soil of literature is exhausted and that we can enrich it by digging deeper and working in the subsoil. The subsoil is barren (as any good gardner knows) and should never be brought to the surface. In ordinary life if we buried the soil beneath the subsoil we would find ourselves starving. . . . . There are things Nature never meant us to drag into the light. . . . . Every great work of art is a masterpiece of suppression no less than of expression. Many writers today present their characters from the viewpoint of a doctor and not from that of the artist. Shakespeare knew that Julius Caesar had a stomach as well as the doctor but he had no ocasion to draw attention to it. Many modern writers are more interested in love affairs than in love. It is as if they were trying to construct novels from the refuse heaps of the artists of the past."

What is being done to combat the suggestive and the evil in current literature? More than we sometimes suspect. "The Department of Moral Welfare of the Presbyterian Churches stated in their 1926 Bulletin, that in cooperation with other agencies of like purposes, they had compiled a list of sixty-five magazines, 'thoroughly unwholesome and immoral' in letter and spirit, in language and in picture. It is estimated that such publications have an annual circulation of 50,000,000 and are on the increase.

Are our young people free? It is estimated that every publication sold is read by at least five people. Are our young people immune?

The United States Government is also doing its "bit". When asked for a list of publications forbidden the use of the mails this reply was given: "I have to state that this department is continually excluding periodicals containing unmailable matter. Such action, however, relates only to the individual issues of these publications and under the law, no blanket order may be issued affecting future unpublished editions of any periodical, each of which must be examined and ruled upon separately. It is contrary to the practice of this Department to make public the name of publications which have been forbidden the use of the mails."

As to the second part of the theme the Effect of Current Literature upon the Youth—that will be known only when the twig becomes the tree. As to the bending of the twig, evidences are found in our homes, our schools, our streets, our churches, our courts, our institutions—every where about us.

SIDE LIGHTS FROM MISSION FIELDS

Christian Literature in India

The Treasure Chest

Extracts from an article by the editor, Miss Ruth E. Robinson.

IN India the way for a great work through the printed page has been prepared by the system of education. There are 21,000,000 literates, (half of whom are children and young people), and about 300,000 are being added to this number every year. But against this apparent progress we must set the fact that 39% of the children of India who learn to read and write eventually lapse into illiteracy for *lack of reading matter* after their school years.

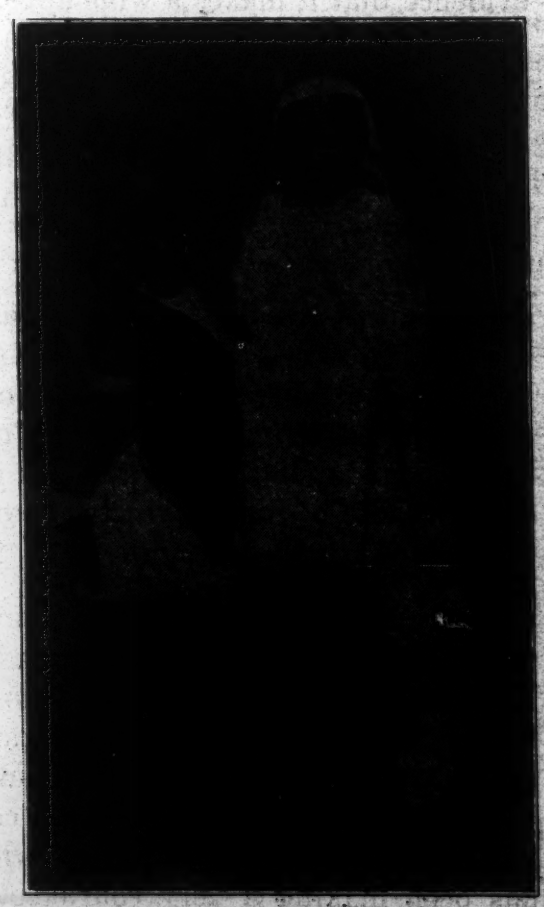
Perhaps it is indicative of the indifference to children's interests in India that in the bookshops of the nation the only books for children are readers and school text-books. When we remember the hunger of all children for stories, it seems almost unforgivable that the children of India should so long have been deprived of their birthright in this regard. To meet this need, for the past five years the Committee on Christian Literature has supported the magazine, "The Treasure Chest", now published in English and three vernaculars.

The first edition was in English. This magazine is read by many Christians and for educated non-Christians throughout India, English is the language of approach. Dr. MacNicol, Chairman of the National Christian Council, says "It is especially in English that the battle of ideas is being and will be fought out in Indian religion" and he instances the fact that more editions of the "Bhagavad-Gita", the favorite religious book of Hindus, are appearing in English than in the vernaculars.

The Magazine has endeavored to present ideals of social service saturated with the spirit of Christ, and to interpret the social, national, and international problems now confronting India from the Christian point of view.

THE CALL FOR CHRISTIAN LITERATURE

The present struggle of old and new, the struggle of heart and brain that the new ideas are producing, the



TWO PROMISING SCHOOL GIRLS IN A VILLAGE SCHOOL, INDIA.
Will these girls lapse into illiteracy for want of books and papers to read?

restlessness and ferment of young India, call imperatively for Christian literature of the right sort. Many in whose spirits is deep disquietude and questioning are likely to be reached by the quiet message of the printed page. The weakness of India's national life openly deplored by so many of her leaders and a discouragement to many of the younger generation, makes it necessary to show that character is the basis of all national greatness, and that in Jesus Christ can be found as in no one else the power to transform character.

The cordial reception given "The Treasure Chest" by a number of non-Christian magazines and newspapers, and their frequent use of articles and parts of articles from its pages are evidence that it makes a wide appeal. One of the papers not long ago gave a very favorable review of the magazine, ending with the words, "The Treasure Chest is bound to mould the minds of its young readers in such a way as to produce character!"

The majority of schools in India, of every faith—Hindu, Moslem, Brahmo Samaj, Arya Samja, Jain and Parsee—subscribe to the magazine, and many of the members of the Imperial Legislative Council at Delhi as well as those of the Provincial Councils take it for their families.

ROYAL READERS

A very interesting class of subscribers is made up of the Rulers of Native States, a number of whose names appear on our subscription list. One of the Maharanis of South India, acting as regent for the co-wife's son during his minority, who has been making a very courageous fight against "untouchability" and against oppression of the low-caste people is reported to be a most interested reader of the magazine. The Begam (or Queen) of Bhopal, the only Moslem woman ruler in India, the first in India to abolish the drink evil in her State, and very progressive in educational matters, takes the magazine for her three grand-daughters, who are three as charming little Princesses as can anywhere be found. The Maharajah of another State was one of the earliest subscribers to the magazine, and the English tutor of his son wrote the editor that the young Prince was a constant reader of the magazine, and especially enjoyed the articles on social service. When it is remembered that this boy will some day be the ruler of several million people, the extent of the influence of this silent messenger can be the more greatly appreciated.

"GOLDEN COMPANY"

The Boards of Examiners of three of the Universities of South India, most of whom are non-Christians, chose this year as one of the text-books for the Matriculation Examination the "Golden Company." This book, consisting of biographical sketches from "The Treasure Chest", has been published by the Indian Branch of the Oxford University Press, and today about 25,000 boys and girls in several hundred high schools are studying it.

A GREAT OPPORTUNITY

Christian literature in India is on the eve of a great opportunity. Wider ranges of view are demanded in making the program of the future than were needed a decade ago. More thought and greater liberality must be exercised towards literature. It is for us to spend ourselves lavishly in a program of daring adventure.

Translation Work

By Mrs. D. S. Oyler, Doleib Hill, Sudan, On Furlough, Sterling, Kansas.

IN dealing with a primitive people the missionary is confronted with a serious problem when he comes to the language. In many cases no dictionary is printed, and in some languages no alphabet is to be found. When a missionary arrives in any foreign field he is to a certain degree helpless because he does not know the language, but in the Southern Sudan he is doubly helpless.

In the Northern Sudan the language problem for our workers was not so great. They had the Arabic translation of the Bible, which by many is held to be superior to the English version. The problem in the Northern Sudan, as in Egypt, was a scarcity of good, clean reading matter. That need is being met.

In the Southern Sudan we have a very different problem. Our work in this section is carried on in two different languages, and in neither case did the pioneer missionaries find a written language. The only source of information was the native. He did not know English, and the missionaries did not know his language.

THE ALPHABET

After a certain degree of familiarity with vocal language had been formed the next step was to prepare an alphabet. The question arose—should the foundation of the alphabet be Arabic or Roman? The Roman letters were chosen. At first the missionaries worked out a system, using the Royal Geographic system of letters. Later on the Foreign Board of our Church sent out Prof. Westerman, a noted German philologist. He devised a system which was similar to one used by other missions on the western coast of Africa.

All missions in pagan Africa were facing the same language problems, and therefore late in 1918 a conference was held in Arua, Belgian Congo. At this conference the representatives of the various missions located in the Sudan, Uganda and the Belgian Congo chose the Westerman alphabet. In this alphabet the letters and their values are similar to those used in the English, with a few additions. "D" and "T", in addition to having the sounds as in English, are also dentalized. This sound is represented by placing two dots under the letter. The letter "N" is used as we have it in English; it is dentalized; and it is used as an "Ng" sound, and also as the "N" in "Canon". "Ng" sound is represented by placing a dot over the "N". The "Canon N" sound is represented by putting a curved line (~) over the "N". "S", "V", "X", and "Z" are not found in the alphabet of any of these native languages. "P" and "F" are interchangeable. "C" always represents a "Ch" sound.

SPELLING

After the alphabet question was settled, the next problem was how to spell the words. Individual missionaries heard words, each in his own way, and the spelling of these words had to be determined.

TERMINOLOGY

Another problem was to get the word best suited to convey the

meaning desired. Hours have been spent discussing the suitability of a certain word, or in seeking a word where none suitable had been found up to that time. Likewise many an hour or even days, months, and years, have been spent trying to find words for terms not found in their language. For instance, in Shulla there was no word for righteousness. The word "white" was used as an adjective, but idiomatic expressions containing the word "white" often made trouble. The expression "White as snow" conveyed no meaning to the native mind because no Shulla had seen snow. However, they use the expression "White as an egret", and that phrasing is now used.

The foregoing paragraphs will give the reader a little glimpse into some of the difficulties which present themselves in the pioneer days amongst a tribe which has no written language. After the mechanical work has been accomplished—mechanical work, such as has been mentioned—then the real work of translation can be begun. At Doleib Hill different missionaries have spent hours and hours trying to reduce the Shulla language to writing, and doing translation work.

John was the first Gospel printed in the Shulla language. When the revision was made the three men, who were located at the station at the time, met together two hours a day, five days a week, for more than a year. One member of that committee wrote the Gospel *twice* by hand, and *five* times on the typewriter, before it was given to the printer in February, 1925.

After work on John was finished a translation of Matthew was presented, and corrections on it were made. Native Christians had read and made corrections on it before it was presented to the committee. Progress was much faster on it than on John, because many a difficulty had already been settled in the first Gospel. Matthew was given to the printer in April, 1927.* Other portions have been typewritten but are not ready for the printer. Among portions thus written are Mark, Luke, Philippians, Stories from the Old Testament, and the Ten Commandments. Some of the Psalms have been translated and set to Western tunes or native melodies, which the natives enjoy singing.

At Nasser much foundation work has been done, and your representatives amongst the Nuers are faithfully working at this colossal task of giving God's Word to the Nuers. They, as well as the missionaries located at Doleib Hill, crave your prayers that they may be given wisdom and strength not only in the language work, but also for all other duties which come to them.

(*) Preparing the manuscript of the translation of the Gospel of Matthew was the last work Dr. D. S. Oyler did before coming home on furlough.—Editor.

In India 90% Illiterate—In America 90% Literate

The Need for Christian Literature in Egypt

By Miss Davida Finney, Assiut Egypt. On furlough, Coshocton, Ohio.

IN September 1926 the whole number of *The Womens Missionary Magazine*— an Egypt Special—was given over to the subject of Literature. The material for this Special number was prepared by Dr. C. A. Owen of Assiut College, and Chairman of the Literature Committee of the Mission.

To all those who are really interested in this subject and who wish to become informed on it, we recommend this number of the *Magazine.* Nothing can be found giving fuller or more authoritative information along this line as it touches Egypt and its work.

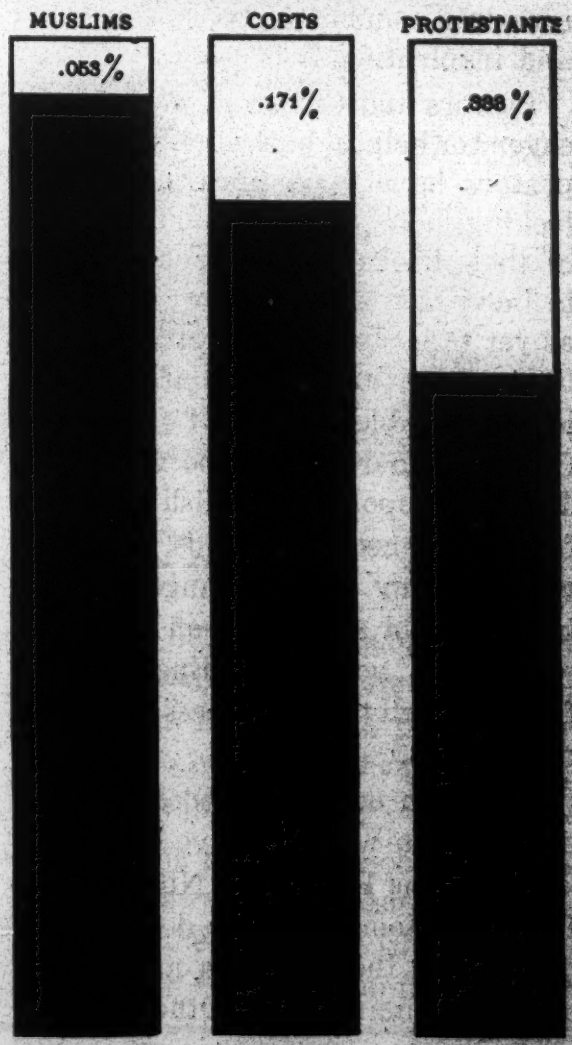
In a leaflet, *Literacy and Literature in Egypt,* written at the request of Miss Milligan for use in connection with the study of Chapter III in *A Straight Way Toward Tomorrw,* mention is made of several features of present day conditions in Egypt which arouse in us an interest in this subject of literature.

In the present article, however, I wish to emphasize the one point which claims our deepest interest. However great may be the need of the average Egyptian for helpful literature, and however inadequately is his need met by the publications of the secular press, yet our chief concern is with the need of the Egyptian Evangelical Church.

Since the beginning of our missionary work in Egypt, the church in America has sought sincerely to serve the people of that land and to bring them to a saving knowledge of their Lord. To achieve her end, she has established schools, maintained hospitals and other forms of evangelistic work. As an outgrowth of her effort, we find today a large indigenous church, self-governing in form and almost entirely self-supporting. This church is possessed of a strong native leadership, which is drawn from our mission schools.

In the Literature Report of Janu-

CHART SHOWING COMPARATIVE LITERACY IN EGYPT.



The most eloquent testimony to the educational work of the American Mission in Egypt.

ary 1926, we read: "In calling into being a large Egyptian church, we naturally assume a certain responsibility in the supplying of necessary literature until such a time as she is able to assume this for herself." And again: "We should not expect the leaders (of the Egyptian Church) immediately to evolve for themselves such a body of literature as we ourselves have inherited as the outgrowth of centuries of Christian experience and development. If they are to meet the needs of a church which is becoming constantly more enlightened and more exacting in its demands, they must be provided with a certain number of books for study and inspiration."

Pastors and Christian workers are eager for helpful books. Many of our pastors have good libraries, yet, in looking them over, we find that many of their books are in English. This is inevitable and because so little is as yet to be found in Arabic of a religious or evangelistic character. It is regrettable that our Egyptian Church leaders should be so largely dependent upon the English language for these necessary aids to their work. Many of our evangelists and teachers and almost all of our Bible women do not know English sufficiently well to have access to any of these books.

A certain number of books helpful to Christian workers have been published by the Beirut and Nile Mission Presses. Some of these do not bear directly on the problems met in our own particular work. Others are of real value.

It should be our purpose to see that Christian workers in Egypt are kept informed about any valuable books already obtainable in Arabic, and to see that books which are much needed and are not available shall be procurable.

In our Egyptian Church there are both men and women who can write acceptably and sometimes even with power. A number of small books and tracts stand to their credit. Such men and women should be encouraged to perform this urgent service. This cannot be done, however, unless a place is made in our thoughts and prayers, in our missionary program and budget, for the beginning of such an effort.

In America, church leaders are today embarassed by the volume of literature bearing on religious subjects, thrust upon their consideration. The question has almost assumed the form of "what not to read" rather than "what to read". In Egypt the reverse is true.

The secular press of Egypt is pouring out a mass of all sorts of productions, much of which is undesirable, and the thinking Egyptians are reading widely. It will be disastrous to the cause of the Church if the Christian leadership is not provided with some literature fairly adequate to its mental and spiritual needs.

Most of the church members in Egypt have little to help them either in their religious thinking or in their social lives. Dr. H. E. Philips, in a study on literacy in Egypt made in 1924, shows that the Egyptian Church is the most literate body of people to be found in Egypt, thirty-three and one third per cent of its

membership being literate, as over against the five and three tenths per cent of the Moslem population. He points out that not only this high percentage of literacy but also the high ideals of daily living taught them by Christianity have given them a position of influence quite out of proportion to their numerical strength.

How greatly could the influence of these men and women be augmented if a few books could be made available for even the simplest of them, and seek to imbue them with the ideals taught by our Lord. After they leave us, many of them pass beyond our sphere of influence. A few well-chosen books could go with these boys and girls, these young men and young women, wherever they may be and under whatever circumstances they may live. Such books, if well chosen could comfort in tribulation, strengthen in times of temptation, inspire a closer walk with God and impart a clearer understanding of His

DELTA CAR.

Whenever the Delta Car makes a trip to the villages, Temperance literature and Gospel tracts are distributed among the people who can read.

books which would instruct and inspire them in the performance of their duty as members of the living church of Christ! To meet the need of our Egyptian fellow-workers and fellow-Christians would be a service of great value.

As a church we owe a duty to another group of people. Each year there are enrolled in our schools thousands of young boys and girls, ours to mold as we choose. We teach them to read and to enjoy reading, will. To help young people to hold fast to what they know to be the truth is as important a part of our work as to impart to them the truth in the first instance.

Changing times bring changed conditions, new needs, fresh opportunities. If the Egyptian Church is to rise to her full opportunity in present day Egypt she must be strengthened and helped with a certain amount of truly Christian literature.

Picturing Truth

By Miss Lucia Dwight, Tanta, Egypt.

PICTURES are a universal language having a peculiar drawing power for both old and young. The lesson paper, or book is always enhanced by the use of illustrations.

SABBATH SCHOOL CARDS AND PICTURE ROLLS

Thousands of Sabbath School cards are distributed each week in our regular Sabbath Schools and "Street" Sabbath Schools; and with the picture rolls are one of the best aids in winning boys and girls. How eager they are to get them! These thousands of picture cards have a great mission. They are carried into all sorts of homes and many are carried in the pockets of homeless, neglected children,—all needing their message to help them in *seeing* the Truth. Their influence does not end with the children, for Egyptian children like to tell what they see and know, thus the lesson circle is widened, and many stories are retold. Lulu, a bright little tot not yet of school age, comes to the Sabbath School in the Community Center in Tanta to listen to every word and to get her picture card so she can tell her parents. The large pictures from the picture rolls are used effectively in the Tanta Hospital. From their framed pulpit they preach their cheer, healing, and salvation in the wards day after day. In the women's Bible class in Mansoura the picture roll was used for prizes at the end of the year. The faithful favored ones prized them as a masterpiece. We may estimate the cost of Sabbath School cards and picture rolls, but we cannot gather all the statistics of their influence.

MAGIC LANTERNS

A crowd is easily attracted by announcing lantern or moving pictures. I wish I could give you the impression of one evening at a conference for women at Bassioun. A court, the school playground, was fitted with seats, a curtain and a stereopticon, and truly there were results of a magic touch as the pictures were shown and explained. Men and boys could only crowd around the door, and only a few could see inside. One boy was so curious to get in that he voiced his thoughts aloud, and said, "O, why was I not a girl!"

A series of moving pictures was given at the summer conference for teachers in Assiut, showing clearly many valuable facts, means and results for the benefit of the teachers.

ILLUSTRATIONS

Illustrations, pictures, drawings, objects, charts and posters are used in the Bible Women's Training School. They are a great help to the Bible women in their work both in the homes and in meetings for women and children.

A series of lessons on "The Use of Illustrations" was given at the summer conference for Bible women. These pictures are a valuable aid in securing attention, holding the interest, making impressions, teaching the truth, and stirring the heart and the soul.

Suggested Plans for the Missionary Program

Chapter III of *A Straight Way Toward Tomorrow* abounds in strikin statements. Locate and explain the following:

How empty seems the life of everyone who has not cultivated the habit of reading. p. 63.

Why do 39% of the children of India revert to illiteracy? p. 64.

What are they going to read? p. 65.

Christians have in proportion to their numbers three times as many literate persons as Hindus and four times as many as Mohammedans. One Christian in six is able to read and write. p. 68.

The new woman in Persia who can read and write and think is a factor with which to reckon. p. 68.

Since missionaries started education for women, it has become a popular measure. p. 69.

In Bengal the number of girls is less than 2% and of these 99% are only in the primary stage of education. p. 69.

967 were given a Certificate of Literate Citizen by the Governor of the Province. p. 71.

For the present compulsory education is limited to four years. p. 71.

Out of every hundred students in China there are eight missionary schools. p. 72.

Schools today are openly and gladly accepting Christian books and papers. p. 73.

A plea for a magazine in Turkish for young people. p. 77.

They go where missionaries cannot go.

The Farmer—It treats of afforestation, seed selection, pest eradication, hygiene and citizenship. It contains news, songs and games. p. 81.

Books are not a necessity of life to thousands and millions who are living in extreme poverty. p. 83.

"A thousand words are not equal to one look." p. 85.

156,000 colored S. S. picture cards sent to Cairo in 1925. p. 85.

A tremendous force it is for good or evil. p. 87.

A glorified fairy tale. p. 88.

Moving pictures must be guided by a Christian hand in order to uplift the race. p. 89.

Happy Childhood helps us to forget our pains and bitterness. p. 92.

95,000 copies of Happy Childhood were issued October 1925 to September 1926. Each copy reached ten people. p. 92.

She helps mothers to transform their homes into better starting points for the life journey of the children. p. 93.

I have never known in long years in India any missionary enterprise which has won such quick and enthusiastic support from Christian and non-Christian alike. p. 94.

CHAPTER III. THE BROADER OUTLOOK: PICTURES AND BOOKS

Poster. Use picture of several books among which is the Bible. Arrange them at the beginning of the road which leads to the perfect tomorrow. For a caption use quotations from St. Paul. "Give Attention to Reading" and "You Must Form the Habit of Reading."

The leader will be called the Li-

brarian and give material (pages 63-66), stressing "What shall they read?" One of the group should ask "Why provide literature for these backward countries?" (see page 66). The Librarian will call the book keeper who will produce a large ledger. From this may be taken sheets arranged as posters to show our account in illiteracy with the six countries, (discussed on pages 67-73).

Another of the group may ask which book is most used. The Librarian calls an attendant who reports that the Bible is the best seller, (pages 73-77). Another asks, "Do the people want it?" The Librarian produces from her letter file four letters containing in condensed form the pleas given on pages 75-77.

The group then will be invited to remain for the Directors' meeting which is to take place at once. In imitation of such a meeting have the eight subjects informally discussed that are found on pages 77-97. Stress particularly the need of right pictures.

—Miss Edith Mae Bell, in Missionary Review of the World.

FIFTEENTH ANNUAL MEETING OF THE COMMITTEE ON CHRISTIAN LITERATURE

This plan is given in detail in *How To Use.* For free leaflets giving full information about the work of the Committee on Christian Literature, send to The Federation of Women's Boards 419 Fourth Ave., New York City.

STARVED BRAINS

"Starved Brains" is a bright pageant requiring two characters. If there is not time for committing it to memory it is worth while as a reading. It represents a young woman who had been indifferent to all appeals for missions discussing her present attitude. After returning from a world tour she is not only "starved" herself for reading matter, but she is awakened to the need of millions of women in the world who are also "starved". Time about ten minutes; Price 4c; order from Literature Secretary, 904 Publication Building, Pittsburgh, Pa.

Let each member name a book she would like to have translated into Arabic, Shulla, Amharic, Urdu or Punjabi.

PROJECTS

Send picture post cards to a missionary for use among children in the villages of one of our foreign fields. Paste white paper over the back to cover up any writing.

Send good books to one of our foreign schools where English is used. First consult the head of the school or a missionary acquainted with the school to ascertain what books would be acceptable.

Send books to a school in the Mountains, or to a Freedmen school.

Place missionary books in your public library.

Subscribe for the *Womens Missionary Magazine* for your public library.

Save good papers and magazines for the Salvation Army or Social Service organization in your community.

Collect good papers and magazines and books for the penitentiary. In Ohio all that is necessary is to fill a box or sack with literature and send it *by freight* to the Chaplain, Ohio State Penitentiary. He will pay for the transportation.

Sitt Gimiana

By Miss Anna B. Criswell, Assiut, Egypt.

SITT GIMIANA was a pioneer. She was one of the first pupils in the Pressly Memorial Institute at Assiut. She was also the first Egyptian woman teacher in upper Egypt. When she started to school the entire enrollment consisted of three small girls whose parents had braved a storm of criticism and persecution in order to educate their daughters. The school house was a room in the missionary's home.

That was in 1865, just 62 years ago. The little handful of girls has grown through the intervening years until the student body now numbers 500. The simple elementary course of study has been advanced until it now includes three years of high school work. Over 3000 girls have been trained in the school and the graduates number 250. These girls are scattered all over Egypt. Most of them can be found in the homes. Many are among the poor and lowly. Some are wives of pastors and teachers. A few are wives of cabinet members and ministers to foreign countries. A large number of girls have served as teachers either in the school room or going from house to house as Bible teachers. These girls are all contributing their share toward lifting Egypt to a higher plane both intellectually and morally. Already among the Protestant Evangelical women of Egypt 23 out of every 100 can read and write. Among the Moslem women only 6 in every 1000 are literate. There is even yet bitter criticism of a girl and also of her family, if she becomes a teacher. In spite of this fact, many girls are entering this work and they deserve high credit for it. How much more honor is due Sitt Gimiana, who over 50 years ago gave her life to this cause. She was privileged to see great changes in the position of women in Egypt in her life time.

Just recently she passed to her heavenly reward. At the funeral service 50 of the school girls, dressed in the blue and white uniform, marched ahead of the hearse to the church. They formed a guard of honor on either side of the entrance, both when the body was taken in and when it was carried out.

KHALTI (Aunt) GIMIANA, WHO DIED RECENTLY.

50 of the older girls dressed in the school costume marched ahead of the hearse to the church and formed a guard up either side of the walk from the church gate to the door. We formed them again as the body was carried out. It seemed little to do for one who had so bravely pioneered in the education of girls.

The Student Volunteer Movement Convention, Detroit—1927-1928

"A FOREIGN MISSIONS CONVENTION"

By Miss Anna A. Milligan, Educational Secretary, Board of Foreign Missions, Philadelphia, Pa.

THE morning the Convention opened, I met Mr. John C. Smith in the registration corridor. He was the chairman of the Student Volunteer Movement Council, a United Presbyterian, a theological student in our Pittsburgh Seminary, and leader of Camp Suegin at the New Wilmington Missionary Conference of last summer. He presided at two or three of the sessions of this great convention at Detroit. I felt when I became aware of his official standing with relation to the S. V. M. that this Convention would be different from the last one. And it was. I knew that if John C. Smith had a voice in planning discussions and topics, if he were given a share in choosing speakers and features, there would be a saner program and a more spiritual note struck than was sounded at Indianapolis. And there was.

There was not so large a crowd at Detroit but all seemed to me to be more sincere and earnest. Mr. Smith told me that morning that there were already 3500 paid registrations. There could hardly have been more than 4000 when the convention closed. There was no yelling and no college song singing in the Convention hall before the opening of the first session, as at Indianapolis. It was more like a religious gathering and not so much like a college "pep" meeting before a foot-ball game. The Convention started off with the stroke of the gavel, the singing of "The Lord is in His holy temple, let all the earth keep silence before Him" by a quartette, a prayer, and a great devotional hymn sung by those thousands of young students:

"All hail the power of Jesus' name,
Let angels prostrate fall,
Bring forth the royal diadem
And crown Him, crown Him, crown Him, crown Him Lord of all."

The platform meetings were particularly strong at Detroit. Again John R. Mott, Robert E. Speer and Sherwood Eddy were heard as in many quadrennials before this. One felt an "at-home-ness" when their voices rang out strong and clear, in characteristic appeal for advance along all lines of Christian missionary effort. Their words carried conviction. Other strong men and women spoke with convincing power and earnestness and the hearers realized that the Great Commission is just as compelling as in any day of Student Volunteer history. There was no banner, no motto streaming before our eyes at any time during the five days, bearing the watchword of the Movement, as in former conventions, but the watchword was not forgotten. It was a clarion call in many an address and discussion—"The World for Christ in This Generation."

The "colloquia" gave students an opportunity to be heard and many availed themselves of this chance to

express themselves. There were sectional meetings on Thursday, P. M. also, where questions were raised that reminded one strongly of the Indianapolis convention in the wild theories, theological views and "ultimatums" that were expressed. But all-in-all these were rarer and more sane and spiritually toned, and one felt that the members of this convention had come to Detroit because they were interested in foreign missions, if they were not out-and-out volunteers.

This was clearly shown in the Saturday session. In some of the pre-convention publications a sort of promise was given that sections would be arranged for the discussion of topics in which students were especially interested. A few began early in the convention to call for a section on War, on Industrial Relations, on Inter-racial Problems and many like topics. So the business committee planned for all that were requested and it was found that only a very small company cared to absent themselves from the regular colloquia and only two groups had to be arranged. Mr. John C. Smith said to me as these groups were being formed, "This proves it! I think the Council will agree with me now that this is a *foreign missions* convention."

We United Presbyterians had a good time in our denominational rally at the First United Presbyterian Church Friday afternoon. There were fifty-two of us present and several did not get there. We agreed it was good to get together and learn to know each other better and to come to know our United Presbyterian people of the Detroit churches. Three pastors were present and two wives of pastors—all there are.

Several of the delegates visited the denominational booth during the intermission of the Convention to discuss with the Board secretaries the problem of life work. The Educational Secretary of the Board of Foreign Missions shared responsibility in these interviews with two members of the Women's Board, Miss Ida B. Little and Miss R. Elizabeth Milligan. We considered this not only a responsibility but also a rare privilege. Our United Presbyterian young people at the Detroit Student Volunteer Movement Convention were a group of which we were very proud. We believe their purpose is strong and true to Christ. We believe they mean to do their part in making Christ known in those regions committed to our Church for evangelization.

"SHARING THE GOSPEL"

By Douglas H. Decherd, Student, Pittsburgh Seminary, Pittsburgh, Pa.

When four thousand of the nation's youth come together to hear and think and talk about the evangelization of the world it is time for the church to get busy and make use of its raw material. Anyone who failed to catch the thrill which flashed through that impressive body of young people gathered from the uttermost parts of the earth in the Tenth Quadrennial Student Volunteer Convention at Detroit must have been dead though living.

Missions was the subject for dis-

cussion from Wednesday afternoon until Sabbath night. But there was a valiant attempt to break down the distinction between evangelization of the home land and that of foreign lands. It was felt by many of the convention speakers that this distinction has acted as a barrier retarding the work abroad. The work we have done abroad is reacting upon us. We have given other nations something which they now say we as a nation do not have. That the boomerang shoots true no honest Christian will deny. That "Christian America" is still only a rhetorical phrase we must admit. But that the evangelization of the world must await the Christianizing of America is dangerous propaganda. The convention was made to realize this fact. Dr. Beaven of Rochester, N. Y. voiced the historical fact that every church that has not been a missionary church has died an early death.

Can it be true that we are putting our emphasis upon the wrong note? Could we get further if we did less campaigning for funds and more campaigning for lives, not just for lives to put in the foreign field, but for lives that will preach the Gospel wherever they are. When a church reaches that stage of opulence that it can support its missionaries out in the foreign field should that church settle down into a satisfied state of lethargy? Are there churches in our denomination that are depending upon their missionaries to do what Christ told them to do?

Dr. Robert E. Speer in showing what yet needed to be done compared the facts of accomplishment with the facts of the remaining task. People at home do not realize that the surface has hardly been scratched. Talk about withdrawing missionaries when more than half the world has never heard of Christ! We do not like facts but if we do not face them squarely they will face us in condemnation.

"Sharing the Gospel" was a more popular phrase than preaching the Gospel. The convention throughout was consistently from the viewpoint of students. The informal discussion groups were practical and profitable. Truer Christians and better missionaries will be the inevitable result of this convention.

"THE FUTURE OF MISSION WORK BELONGS TO THOSE WHO DARE"

By Miss Kathryn Aikin, Student, Muskingum College, New Concord, Ohio.

There was a spirit of earnestness and fellowship in the air and there was the thrill of seeing four thousand young people interested in Christian service and listening to leading thinkers of the Christian world—all this and more was found at Detroit, Michigan, at the Student Volunteer Convention from December 28 to January 1.

One student said that the convention was typified for him by the song which was sung on the last night, "Ring out the false, ring in the true." The note of passionate appeal and pathos was not struck; there was

sound thinking done by these delegates from all parts of the world. Each student resolved that he would not cool off like a thermos bottle after he returned to his campus but would live the disturbing life of love.

Many issues were discussed in the auditorium, colloquia and group sessions, some of the most interesting of which were: The outlawry of war, the necessity of abolishing denominationalism in the mission fields, the demand for consistency on the part of the United States (for it is evident that our gospel of love and our gunboat policy cause some confusion in the minds of the Chinese), the need for the eventual turning over of the administration of the church to the natives and recognition of the fact that the nations of Asia, Africa and South America do not want Christianity and its attendant practices in the Western world but Christ himself.

A. W. Beaven challenged each one on Friday when he said, "The future of mission work belongs to those who dare, the past to those who fear."

IMPRESSIONS OF THE DETROIT CONVENTION

By Rev. R. W. Mansfield, Detroit, Michigan.

Wherever young people are gathered together, there we find strength and vigor of body and mind, frank facing of the problems of life, and eager and hopeful expectancy for the future. Such would seem in large degree to characterize the fine group of students from the colleges and universities of the United States and Canada gathered in Detroit for the Student Volunteer Convention.

It was my privilege to attend some of the sessions of this great gathering. Naturally a number of impressions were made on one's mind, of which I will attempt to state only a few. The first of these impressions is, that among thinking young people there is a rather serious conviction that if we have something very good in the Gospel of Christ, then we are under a great obligation to share that Gospel with those who do not have it. Only as the Gospel is shared can it accomplish that for which it is intended, and bring into our lives its enriching influence in increasing measure. There is a peculiar and distinct joy that comes only from sharing the Good News. If we do not share that which we profess to be greater than any other good in the world, then we crucify afresh Him whom we confess and would call Lord. Again and again through the entire convention was the truth emphasized.

Another impression made especially by those who had come directly from the fields of mission endeavor was, that there never was a time when the demand was more insistent that Christians really practice what they preach than at the present. If the world at large is to believe and know that Christianity is the greatest dynamic force of all time, then we who bear that name must take its principles into our whole life and honestly endeavor to live by them. Christians are being watched for evidences of their Christianity as never before.

A third impression, not so favor-

able, was, that these young people (and some of their elders as well) are not always clear in their thinking. Especially in some of the discussion groups there seemed at times to be a hyper-critical attitude toward almost the whole of the existing Christian order. We are quite ready to agree that there are flaws in the present order, and some of a rather serious nature. However there is very much of purity and strength yet in the church and it is ours in this generation to add to that purity and strength. Perhaps this attitude was largely due to youthful exuberance.

A last impression that we would mention was that suggested by the first speaker and climaxed in the commanding address of Dr. Robert E. Speer, that we can not take an emasculated Gospel to the world and expect it to accomplish anything. The only Gospel that is going to save the world and change the present terrible conditions found in many places, is that which has the Cross of Christ at its very center. It must be the Cross with all its shame and sorrow and suffering, for that is the true glory of Christ Jesus our Lord. This vitalizing and eternal message alone, will do for the peoples of the world what they most need, and bring them into the great redeemed family of God.

"CHRIST THE WAY"

By Miss Ida B. Little, Young Women's Secretary, Pittsburgh, Pa.

This quadrennial meeting was well attended, but quite a good many more could have been accommodated.

Four years ago Indianapolis had a very large convention, but to some of us the Detroit meeting laid the emphasis on Christianity and magnified Jesus Christ, the Son of God, to a much greater degree than did the former meeting.

Foreign missions also occupied a major place on the program, as it certainly should when the very purpose of the meeting as set forth in the declaration is concerned with foreign work.

The colloquim or sort of forum was valuable largely in proportion to the type and stability of the leader in charge. Mr. Sherwood Eddy conducted in a magnificent way group "No. 33". He made it known at the beginning that certain subjects such as war, international politics, race discussion and kindred subjects as such were barred, it being a conference on foreign missions and foreign missions it should be! Of necessity, the aforesaid subjects being influences on missions at home and abroad would slip in!

One most important question to understand aright was, "Is Jesus *a* way or *the* way"? Many expressions of opinion were made, some showing the *need for guidance.* Opportunity was given for any one present to state *one good* thing in any false religion that is not also in Christianity. Silence that could almost be felt prevailed. Then the challenge to name *one defect* in Christianity as represented in Jesus Christ. Practically the same silence reigned!

How to present the truth of Christ to people in heathendom or under the

sway of one of the cults brought on lively discussion. It was the general opinion that dogmatic presentation of truth did not win, but rather drove away seekers.

If the missionary would recognize the good in other religions, if there were any, and would tactfully lead the seeker so that he would *see* for *himself* that *Christ* is *the* way and not merely *a* way, a convert to Christ was made. Our school friends are fond of calling this method good psychology.

At the close of the hour, Mr. Eddy in gathering up the points stated his belief in certain tones—"Jesus is *the way, the truth* and *the life.*"

Another feature related to the convention in so far as the United Presbyterians were concerned, was a very delightful tea one afternoon in the parlor of the 1st United Presbyterian church where Rev. and Mrs. R. W. Mansfield are the successful pastor and wife. This was given in honor of the women representing the Board of Foreign Missions,—one,—and the Women's Board,—two. Members from the missionary societies of the other churches were present, also. The church building is in process of being "dressed up," new decorations and new varnish making the appearance of "just new."

Some time before the supper hour, about fifty United Presbyterians from the convention and representing our colleges and seminaries gathered for a social hour. Later all sat down to a bountiful supper, nicely served.

Of course the convention had eminent platform speakers. If you wish to know what they said, secure the report for $2.50. This verbatim report was possible because of the skill of some young women who took turns at the two machines on the platform. Their fingers fairly flew at times over the typewriters as every word was taken in "typewriter shorthand."

It is to be hoped that our college campuses will take on new life, the young people returning to their studies with the avowed purpose to so live that their fellow students may realize that these have been with Jesus, and are sure that Jesus *is the way, the truth* and *the life* and—"that no man cometh unto the Father but by his Son Jesus Christ.

Extracts from a New Missionary's Diary

By Mrs. Elizabeth Patton Moss, Urimia, West Persia.

March 1.

WE have really begun housekeeping! Started it off with a bang by having station meeting here yesterday. These over generous workers of ours brought us supplies of all sorts of eats and turned it into a housewarming. We find it necessary, also, to have a man servant to do our marketing, so have added one, Izak, by name, to our establishment.

March 5.

Ramadan, or Ramazan, as they say here, the Moslem month of fasting begins today. At sunrise and again at sunset a cannon booms out and between these times no orthodox Moslem touches food, water or tobacco.

However, I am told that in the evening everyone gathers around the food and the moment the cannon sounds they fall to eating with great speed. If anyone is late there is apt to be nothing left for him. And all through the night feasting and merriment continue. The Moslem pupils in the schools are very tired these days, for their elders eat at night and sleep by day mostly now, and often a boy or girl falls asleep in class.

March 10.

We have a cow on trial. We are to keep it and feed it for two days and if the milk is satisfactory will buy it and the calf which is included in the price of the cow. The dairy business is a new venture for me. Izak, the man servant refuses to milk as that is woman's work in this country. The cows here are not trained right, either. They will not give any milk unless the calf is there and has a drink first. We started our garden today by planting tomato, celery, cabbage and pimento seeds in indoor boxes. Other people are planting peas out of doors, but our peas have not yet arrived through the mails, nor have most of our other seeds. With so many things to be done it is hard to get five hours of language every day, but conversation with the servants and others counts as much as books.

March 13.

For several months a group of Moslem boys has been coming from the government school to our Turkish preaching services on Sabbath. They were attracted at first mainly through curiosity. Now several of them are very regular in attendance and always bring a number of others with them. Some of them have also been going to Mr. Wilson's catechumen class on Fridays and seem well on the road to becoming Christians. But recently they have been questioned and threatened by the head of their school and mullahs, and some of them have fled to villages until the excitement quiets down. Now spies are sent to all our church services, but this is encouraging, for the same thing happened in Tabriz and some of the spies have since become zealous converts. "They came to scoff and remained to pray." Anything is acceptable which will stir the consciousness of this Moslem populace, "if by any means we may save some."

March 16.

This is the Shah's birthday, therefore another holiday. No one, not even the Shah himself knows how old he is, but it is thought that he is about fifty-three.

March 27.

Spring in Persia! Daffodils blooming in our front yard, violets and pussy willows in the fields, rushing rivers of melted snow from the mountains, and many interesting birds, such as bulbuls, storks, starlings, and hoopoo birds. If only the new life which is in Christ Jesus could blossom in the hearts of the people!

"Give Attention to Reading"

Foreign Correspondence

EGYPT

Minnehaha Finney, Editor, Tanta, Egypt

OPEN DOORS

By Mrs. Dalton Galloway, Fayoum, Egypt.

The evangelistic work for the women of Faiyum City and nearby villages has begun very auspiciously. Much credit for this is due to Miss Laura Wright who left the work last June in a well organized and thriving condition.

Much to our joy the good work started did not stop altogether during the hot summer months. A few of the women of our Faiyum church kept on holding evangelistic meetings in the homes of Moslems and Copts after the regular Sabbath morning service in the church.

Now that the teachers and Bible women and missionaries are back after their vacation, there are about a dozen of us who go out two by two to various sections of the city after the Sabbath morning service.

I wish to tell you about one of the Moslem sections that I am especially interested in because Miss Futni and I were the first of our volunteer group to visit them. The first visit we made to this section after our return filled our hearts with joy. Before we reached the usual street for our meeting a young woman came to meet us saying: "Where have you been"? "We are waiting for you." A little girl spied us and away she darted down the street shouting: "Bring out the chairs! they've come!" So we sat under a grape arbor along the street and women and children arranged themselves in rows on the ground and listened to the Gospel message. I was impressed by their orderliness and attention during our talk. I was pleased to hear the little prayer that I had taught them last spring repeated by one of the little girls. Others showed us that they too remembered. Our new Bible woman has six homes in this Moslem section which she visits regularly every week.

Faiyum District is fortunate to have three fine Egyptian girls for Bible women. One of these is a converted Moslem. I can't help wishing that you in America who are interested in the evangelizing of Egypt could get acquainted with these three fine young Christians. You would feel that your prayers and gifts have been blessed many fold. But that is one of the joys that you will have in heaven to meet those whom you have helped across the seas.

One of the greatest thrills of joy I have had this autumn was when Miss Mariam and I went to the village of Biahmo for the first time. As we road along in the train the surrounding country looked enchantingly beautiful to me. It seemed as if we shared some of the thrill that the Apostle Paul must have had when he visited cities where he was an absolute stranger to the inhabitants, but felt that he was guided by the Master where to go and what to speak. As we walked up the dusty village lane we saw two Moslem women in a door way. We asked them if there were any Christians in the village. Then, as we talked on, Miss Mariam showed some leaflets telling about the evil of giving poppy seeds to crying babies to keep them quiet. It was only a few minutes till we had a crowd of thirteen women, four men and several children gathered around us. Miss Mariam was surely guided by the Holy Spirit for she gave a wonderful message. With what wisdom and tact and love she brought her talk from the subject of the evil of opium and narcotics to sin, God's love as

as shown in the Prodigal Son Story and then Christ who cleanses from sin.

When we were led to the only Christian home in the town, what was our surprise to see one of our former school girls, Habeeba Butros, appear at the door. We did not know that she lived there. We were given a warm welcome, and, as many Moslem neighbors crowded in, we had another meeting in this home.

After a third meeting in another place it was train time, so we left being escorted to the station by a number of school boys who had learned the verse that Miss Mariam had taught them and had listened well during our last meeting.

WE WANT HER TO GO TO YOUR SCHOOL

By Miss Margaret A. Bell, Fayoum, Egypt.

Dear Friends,—Your prayers for us were graciously answered in the securing of our staff of teachers in the School for Girls here this year. Some of them wanted to come but hindrances arose. Finally these were removed in answer to prayer, and on the opening day of school, the full staff was here. To the Lord of the Harvest be all the Praise.

"People value what costs them something" in the principle on which most of our Mission Schools base their tuition requirements. Separating people from their money is often the least pleasurable of the tasks a missionary sets for himself. But if it adds to the self-respect of the patron, and particularly if it makes the attendance of the pupil more regular, (and in Egypt it does these things,) then it is a task worth while.

From the well-to-do, one has no hesitation in asking full fees. For the poor people one knows, adjustments are made. But what is one to do when you've given help to the limit of your budget and requests continue to come?

A tall shy girl enters the office. A bright-eyed, smiling seven-year-old follows her. "We want her to come to your school." says the tall one. "Are you her mother?" we ask. "Her mother is dead. Her father is a poor water carrier. I'm her sister. She's all we've got, and O Lady, please, we want her to come to your school! Won't you take her for the sake of the good God?" "What is her name?" we ask "Fikreya". Then we know that she is a Moslem. "Why not take her to a Moslem school?" "Everyone says you are kind to the children here and that you teach them to be good. We want her to come here." she pleaded. Their clothes were old but clean. After further talk, Fikreya was accepted as a pupil. The sister went away happy, promising to pay five piasters (25 cents) the first of every month. (This is one fifth of the regular tuition.)

You look at your budget and tell yourself "You were a bit soft that time." If so, I'm not sorry, for the quarter which she will pay will have to be taken from food which father and daughters doubtless need. Fikreya is here every day and is doing splendidly in her lessons. May she learn to know Him who said "Inasmuch as ye did it unto me one of these, even these least, ye did it unto me."

PRAYER AND A THANK-OFFERING

We are constantly forgetting that God answers prayers in His way, not ours. Ordinarily one doesn't worry about the weather in Egypt, but we did pray earnestly for good weather and dry streets on the day of our Thank-Offering. Women who do not carry umbrellas, wear their high heeled slippers and never saw an overshoe cannot be blamed if they refuse to go out through the rain and seas of mud and water. * Our Thank-

(*) While in Upper Egypt rain is seldom ever seen, the Delta, near the sea, has rain occasionally in the winter.

Offering day brought weather as bad as one ever sees hear.

We went right on with our preparations and to our surprise and delight some women braved everything and came.

There were about fifty present and our offering for that day was about ninety-two dollars. I think all who came felt rewarded as they listened to a splendid Thank-Offering speech and as they afterwards enjoyed a social cup of tea and chatted together. I felt that God's spirit was with us, that in a special way He was blessing those who made so great an effort to be present. We left that meeting with thanksgiving in our hearts and the thought that with the deplored bad weather had come a special blessing.

ABYSSINIA

Mrs. Fred L. Russell, Editor, Addis Ababa

ABYSSINIAN COUNCIL MEETING

By Mrs. Fred L. Russell

It is with real Thanksgiving hearts that we face our Thanksgiving Day. Dr. and Mrs. Pollock and ourselves have just returned from the Council meeting of the Abyssinian Mission. This gathering was held in Nekempti ten days by mule caravan from here and nearly the same distance from Sayo and Gorei. We were invited by the Swedish Mission to meet on their compound and were given the use of their buildings for our meetings. The Soderstroms who were so helpful to us in the early work at Sayo have a splendid work now in Nekempti.

We had a wonderful meeting, every man in the Abyssinian Mission being in attendance (speaks well for the wives that they can carry on in time of need). Problems and plans were freely discussed, each station becoming better acquainted with the others work. We praise the Lord for a spirit of cooperation, love and harmony and the blessing of Christian fellowship together. We are all saddened that the work cannot push ahead as the opportunities present themselves to every station and calls come from new places.

Nekempti is about 250 miles from here and it meant the hiring and equipping a mule caravan, packing up tents, bedding, food and all necessities for a month's absence. The Pollocks had never trekked before but soon became used to their mules and were indeed splendid company. We left our children behind as it is hard on them and very expensive to have them carried. Four-thirty in the morning brought the shout from Mr. Russell that awoke the camp and in less than an hour all beds were packed, the tents down and folded and we mounted our mules and rode away just as dawn was streaking the sky. The glory of those early mornings will never be forgotten and then when the sun had really risen and we had walked enough to make our bodies cry out for food, we stopped by one of the ever present brooks and built a fire for coffee and eggs and went on our way again strengthened and able to ride until noon or after when we should have finished the day's distance. We could have gone farther and faster but the poor loading mules get sore backs from the crude pack saddles if they are pushed too fast, so we had to be content with about six hours a day. Lunch in camp, with gallons of weak tea (we do not drink unboiled water), then a rest. Mr. Russell went hunting in the afternoons. We had an early supper, packed our breakfast, sat around a roaring fire a while, then all were ready for an early bedtime, for morning comes so *very* soon. Game was plentiful and wild fowl and gazelle

kept all the camp followers fairly well supplied with meat.

Every evening's camp brought a number from the houses about asking the doctor for medicine; some needed eye operations, some needed lengthy treatment, some had tuberculosis, and how sad it made us that we could not care for them. We could only say "Walk six days to our hospital in Addis" or "Walk eight days to the Swedish Hospital in Nekempti." The physical need is very evident—yet how infinitely greater is their need of a Savior—when one realizes how Christ loves them all. They do not even know of Him!

We do thank the Lord this Thanksgiving time for His goodness to us all and we thank Him for all you loyal praying friends. Do pray without ceasing that He will thrust out laborers into this field for the Harvest indeed is great and the laborers are few.

"GLEANINGS FROM GOREI"

By Miss Viola Bayne

Another joy has come into my life. This time in the case of Lydia's youngest daughter. She has been trying for one year to get to us but has been hindered. Last Tuesday afternoon she appeared at our door. The day before I had a very nice letter from the Egyptian step-father and brother now in Khartoum, which was addressed to both girls.

The Henrys report having met the step-father who brought two pounds for them, also. The letters the old man and son write are very happy ones and their hearts are very warm for these two girls and their desire to be reunited sometime. They offer any help they need. I sent for Farida to come to hear the contents of the letter, and she said as she left her house she met the sister on the road. They came, and it was a very happy time for all of us. This new girl is the younger of the two, but is tall, and very black. Her own father was an Abyssinian. The Egyptian step-father is quite concerned and interested. I sent them both to Farida's house and they are to come today to make plans for the found sister.

I am much disappointed with the way Farida responded. She is very bright and very lovable and much like the picture of her mother, but she stayed only a little time, then wanted to be married. She left us the week I went away to Kaffa and was married before I left to come back. We agreed that she could leave our house if she cared to but asked her to come and make plans with us before she married the man she thought she wanted to marry. The plan all worked wrong and she married another man, without ever coming to us. Her excuse was that I was away, but then, she didn't need to marry in such a hurry. I told her it wasn't necessary for her to marry the man the week he asked her and she only replied that she didn't marry him until the next week!

I feel quite responsible for both of them, and must make some plan for Worka. I do not know whether we made a mistake by taking the other one into our house, or whether she would have been better out in a friend's house, and yet I believe too, that she must get more in the home of a missionary than she could possibly get from a native home, and therefore feel justified that, even though she left to be married, she learned something while here and our efforts were not spent in vain. As for Worka, I want to do the same thing, and bring her right here, but I must pray a little more about it and then have a better guided mind about it.

SUDAN

Mrs. D. S. Oyler, Editor

EXTRACTS FROM A SPEECH

BY MISS MARY FRANCES HERRON.

Missionary to the Sudan
On Furlough, Sterling, Kansas.

I consented to tell a little about the Sudan, not because I wanted to, for I didn't: not because it is easy, for it isn't. I have just one reason for appearing before you this morning. This reason is because it is your work, and it is your right to know more about that work so that you may become more interested in it.

Each month I receive a missionary magazine. What do you suppose I read first in it? It isn't about India, nor Egypt, nor Abyssinia. It is about the Sudan, the very place about which I know the most. Then I turn to the articles written by some Egyptian missionary, and likewise I look for news from Abyssinia.

And so friends, this morning I want to make the Northern Sudan a reality to you. By the Northern Sudan I mean the cities in which our mission carries on work, namely, Khartoum, Khartoum North, Omdurman, Gereife, Wadi Halfa, Atbara, and Port Sudan.

I do not mean to say for one minute that the Northern Sudan is more important, or more interesting, than the Southern Sudan, or Egypt, or any of our other fields. It is not. It is all God's work.

I daresay there are as many different life insurance policies as there are stations in our mission, yet any one of you men who sells insurance is going to talk about your own company, and the different policies it offers. So this morning I want you to know there is a Northern Sudan, and when you open your missionary magazine, or other church papers you wont pass over the pages telling about Khartoum, Khartoum North, Omdurman, Gereife and Halfa, until you have found out what has happened there, what their needs are, and also about their reasons for encouragement.

If you don't know just where these places are located, look them up on the map. That always helps to understand situations.

Atbara and Port Sudan were mentioned, but I might have left them out, for last year the boys' school at Atbara was closed for lack of funds, and this autumn the Port Sudan school is to be closed for the same reason. Think of the disappointment which comes to us in not being able to carry on the work which has been begun.

In the early years of the mission in the Sudan, there were few pupils in our schools. Moslem people were afraid, and did not want an education. But each year the interest has increased, and in the Boarding Schools pupils have been turned away for lack of dormitory space. Only last year an addition was built to the Girls' School in Khartoum North, and it is already filled.

In all our schools no new pupil has been allowed to enroll without his parents knowing and understanding thoroughly that our schools are Christian, that the Bible is taught each day, that there are daily chapel exercises, and that every boarding pupil is required to attend the regular church services. In spite of the parents knowing all this, our schools have been full.

But last year the British Inspector of Education in the Sudan required that each parent must sign a written agreement that he or she was willing to have religious instruction given to the child in question. In case the parents objected, such an agreement was not to be signed, provided that the mission was willing to receive the pupil under those conditions. Since it is our purpose in all mission work

to give religious instruction, we could not agree to such conditions. And so on the first day of school quite a number of pupils came with their parents, but they were not admitted into the school because the parents objected to signing this paper. Many a time we told the parents; "Our schools are just as they have been. We are teaching nothing new." And they would reply, "We know it. Take our boy (or girl). We want you to do this, but we cannot sign our names."

Many more signed this written agreement than we had expected to do so, or than the natives or the head of education thought was possible. In Omdurman the agreement was signed for one hundred and forty-four boys.

The *sheyoukh,* or Moslem religious leaders were so disappointed that they called mass meetings in all the larger cities of the Sudan, ordering all Mohammedan children to be taken from the American Mission schools. Many pupils, as a result, were removed through fear.

The enrollment of the Omdurman day school, with an enrollment of two hundred and fifty, dropped to eighty eight. Can you imagine the regret, the grief each day, seeing pupils who were interested, and promising, leaving the schools? Their opportunities for acquiring book knowledge, and most of all, their opportunities to learn about Christ were thus cut off. To you it may only mean that a certain number of pupils were taken from the schools, but to us it meant losing children in whom we had a special interest.

Later on some of these children, returned, but many of them did not. Omdurman suffered the most, and the girls' boarding school suffered the least. A Sabbath school class for Moslem boys, which numbered almost two hundred, vanished during this trying period. It had been taught by a converted Mohammedan.

A new year has begun. Pray that the parents may be given courage to return their children to the school they have learned to love, and pray also that thorough Christians may be placed in government positions.

The foregoing items will give you some idea of our discouragements. We also have many reasons for encouragements. The native people trust us as a mission, and wish to have their children in our care.

Most of the pupils who have graduated from our schools have made good. Many of the boys are filling positions satisfactorily. Of the sixteen graduates in the Girls' Boarding School, eleven are teaching in the school. Most of them are Christians. Those who know the customs and minds of their own people, should be able to teach them most easily.

This autumn two years are being added to the course in the girls' school making the instruction equivalent to two years of high school work. And a school for the training of Bible women is to be established.

The sale of Bibles is increasing each year. The British and Foreign Bible Society has an agency in Khartoum, and an earnest Christian is at the head of it. Two hundred and fifty copies of the Gospels were sold during the two weeks in which Dr. Zwemer visited the Sudan in 1926. He held forty different meetings during these two weeks, and crowds came to hear him.

In four of the fourteen provinces of the Sudan our Sabbath is taken as the day of rest, instead of Friday. Three of these are in the Southern Sudan, and one is in the Northern section.

For all our blessings let us give thanks to the Heavenly Father, who watches over us all.

"Away in foreign lands they wondered how
Their simple words had power,
At home, the Christians two or three,
Had met to pray an hour."

PRAYER LIFE OF NUER CHRISTIANS

By Rev. P. J. Smith, Nasser, Sudan,
On Furlough, Marquette Nebraska.

We are often put to shame by hearing the faith of the Nuer Christians in their prayers, and these simple petitions of some of God's black children have many a time been a source of comfort to us.

A certain man was on a journey, and in one place where he stopped he was given a poor house in which to sleep. During the night a lion came and tried to get in. In answer to prayer this man escaped from the house. During this same journey he almost died from thirst, but in answer to prayer he found water.

Still another man was in perplexity because he did not know just how to treat a man with whom he had a difficulty. He was anticipating more trouble. He prayed about it on the day he expected to meet his enemy, and afterwards he was surprised how easily he got on. None of the anticipated trouble had come up, at all.

A great many of our Christians pray quite long prayers, and there is quite a bit of repetition, but often they bring in new ideas or thoughts, even in their repetition. Their sins seem great and terrible to them, and concern them very much. They often hold them up before the Lord, and ask him when he will help them to get rid of them. They pray for their daily duties. They pray for protection from accident, that they may not be stuck by thorns, or be stung by scorpions, or bitten by snakes. They know that their paths are strewn by many dangers.

As an illustration of this sort of prayer, I might tell about one young Christian woman who came to us for medicine. She had to cross a swamp. Before she crossed she prayed. She said in her prayers: "I have thrown away my charms, which formerly protected me; I have no more charms; I ask thee, Jesus, to protect me as I go through this swamp, which has many snakes and other harmful creatures in it." And she said, "I came through without harm". She was very happy and cheerful about it.

The Nuers do not always have enough food. Often there are great famines. So food is something they need to pray for very often.

In this country of no doctors, of course there is untold suffering from all sorts of sickness. The prayers for getting well, and keeping well, are many.

All the above are prayers for earthly things. Some few have got beyond this. They pray for their own hearts and the hearts of others, that they may be kept from evil ways, and that Satan may not have power over them. Some are much concerned for their own people, and pray that they may know Christ. Many of these Nuer Christians pray for us missionaries, that God will guard us each day, and keep us, and give us wisdom.

One of the Christians has written to me since I arrived in America, and he says, "I am praying for you, and FOR THE PEOPLE OF JESUS IN YOUR COUNTRY."

"Give Ye Them to Read"

INDIA

Mrs. J. H. Stewart, Pathankot, India, Editor.

A NEW CO-EDITOR

At the Annual Meeting of the Mission, Mrs. J. H. Stewart was chosen as Co-editor for the Womens Missionary Magazine. Miss Jean Morrison, who has rendered faithful service for several years, is due to come to America for furlough this spring.

We welcome Mrs. Stewart to our fellowship in this beautiful service of spreading the good news of the work which is carried on in this land, and in foreign lands by the Women's General Missionary Society.

—Editor.

DR. ZWEMER'S MEETINGS IN INDIA

By Mrs. J. H. Stewart, Pathankot, India.

Dr. and Mrs. Samuel M. Zwemer are spending this winter in India in the interest of evangelistic work among Moslems. They are well qualified for this work, for they have had years of experience in work among Moslems in Arabia and in Egypt and have made a special study of that religion.

The purpose of their visit is the intensive education of Missionaries and Indian Christian workers who labor among Moslems, holding evangelistic meetings for educated Moslems, and studying the problems of literature for Moslems.

Their program takes them to some fifteen of the large cities of India, giving a week to each city. Bombay, Karachi, Rawal Pindi, Lahore, Delhi, Lucknow, Calcutta, Madras are included in their itinerary.

The daily program of the five-day series consists of three one-hour lectures and two hours of laboratory work in the Bazaar. The lectures for classes are on such subjects as the Moslem mind, their superstitions, their literature, the genuineness of the Bible, the Trinity, the Atonement, Mohammedan objections, etc.

The evening evangelistic lectures in the series given in Lahore were delivered in the Y. M. C. A. Hall, which was filled to its capacity every evening, the audiences consisting largely of educated Mohammedans. The subjects of the lectures were "Who is Jesus of Nazareth?", "The Significance of the Crucifixion", "Moral Courage the way to Freedom", "An Introduction to the Scientific Study of Islam".

We were privileged to attend the series given in Lahore. The meetings were all held in the Y. M. C. A. building. Those in attendance from outside the station were entertained in the homes of Presbyterian Missionaries and Y. M. C. A. Secretaries. It was a week of time well invested, for the able manner in which Dr. Zwemer's wealth of knowledge of the Mohammedan religion was presented gave us a better understanding of it than we had before, and inspired us with a new zeal for work among the followers of the Prophet.

"WELCOME HOME"

By Miss Dora B. Whitely, Pasrur, India.

October 24th was a great day for me. I had been looking forward to it for two and a half years. I had been away from home and family that long. Coming home was a great event.

We arrived by motor from Sialkot about 3 p. m. A band met us out on the road some distance from our house. It was not a Sousa's band or anything like that, but at least it made a joyful noise. Their happiness would not be complete without a band. I am not saying about ours.

A Hindu shop keeper, from whom we buy quite a bit, gave the colored paper from which the main part of the decorations was made. Triangular pieces of the paper were pasted on heavy twine, and it seemed that miles of it were strung along both sides of the lane, in front of the house and in the school.

One large arch was across the lane and the other one across the walk from the house to the school. Both bore in big, bright letters the word, "Welcome".

The yard had been specially cleaned up and all the bricks around the flower beds had been white washed and all the flower pots had been red washed. Everything certainly did look nice.

After getting out of the motor I spoke and gave my love (by patting on the head) to everyone of the more than two hundred people that were along the lane and in front of the house. There were many new faces.

The names of all the old girls did not come to me at once, but now we are a re-united family and are getting acquainted with one another.

After speaking to everyone we had tea with the teachers. About thirty Christian women enjoyed with us their hospitality and the fine things they had to eat.

The Mohammedan man, from whom we buy most of our food supplies for the school, furnished the small earthen lamps and oil for the evening illumination. These small lamps were placed on the roof of the house and school, and in each was put a taper and some oil. These make a beautiful illumination. The next day this man gave me a very pretty silk shawl.

In the evening there was a program in the chapel, arranged and given by the teachers and girls. It was very nice. The room was crowded.

I am so thankful that the Lord has permitted me to return to India and to the Pasrur School.

WELCOME TO INDIA

By Miss Eleanor W. Maconachie, Pathankot, India.

On returning from furlough we have quite a number of difficulties to contend with, and there are numerous pleasures also awaiting us. For instance, while in the Emerald Isle, having a happy time amongst my kith and kin, I forgot all about the dusty roads in India. I forgot all about the odors that come from the open drains in the streets, and many other things too numerous to mention with which my work brings me into daily contact. It takes some little time to get adjusted to ones surroundings again. Even so, I can truthfully say I am glad to be back once more at work in the Elliott Dispensary and the welcome back that I have received and am still receiving seems to be a very sincere one from my old patients. The children that were my patients when I opened the Dispensary in 1913 are now grown up and it is often difficult for me to recognize them, and this is always a source of amusement to them.

The Secretary of the Municipal Committee arrived at 8:00 o'clock one morning, as soon as he heard of my return, to assure me of a welcome from the people of the town. The Indian Assistant Surgeon, in charge of the Government Hospital also arrived to welcome me back, rather to my surprise. It had been said of him in former years that he was not too happy when I was called to homes where money was in abundance. It was quite all right for me to be called to the poorer homes!

My welcome back did not take the form of an ovation on the night of my arrival but it still continues. Every day seems to bring an old patient or two in from distant villages.

CORRECTION

In the November 1927 number of *The Womens Missionary Magazine* the names of Dr. Jamine Lal Chand of the Pasrur, India Hospital and Elizabeth Campbell, Compounder and Staff Nurse, were interchanged.

We are presenting these two young women again giving to each one her own name.

DR. JASSMINE LAL CHAND

ELIZABETH CAMPBELL

HISTORIC SHORES

Is a magazine of more than one hundred pages, which contains many interesting article on the countries that border the Eastern Mediterranian. It is published in the interests of the Y. W. C. A. and gives excellent accounts of work for young women in Greece, Turkey, Syria, Palestine and Egypt.

This magazine may be secured from the General Council of the Young Women's Christian Association, Cairo, Egypt.

Editorial

MRS. JOHN P. WHITE, Editor, 657 South Detroit St., Xenia, Ohio.

BECAUSE HE LOVED US

He came when the shepherds were watching at midnight,
When over Judean hills rested a star,
When skies were resounding with triumph and gladness—
Our Savior, that left heaven's gateway ajar,
Because he loved us.

The worship, the giving, the star, and the angels,
Transfigured the world in that moment supreme,
The halo that hallowed his beautiful presence,
Made Bethlehem's manger more fair than a dream,
Because he loved us.

To lead the way up to a life everlasting,
To kindle a faith beyond high mortal ken,
He came; when the earth so much needed his nearness,
To be the anointed redeemer of men,
Because he loved us.

He comes and life's midnight is changed into morning,
He speaks, and the tumult is turned into peace,
The billows may rise but are not overwhelming,
And hope shall not wane, but its beauty increase,
Because he loved us.

Rejoice, oh ye skies, oh ye heralding angels,
That sing halleluiahs because he has come,
His throne is above in thy kingdom all glorious,
Prepared are the mansions, eternal our home,
Because he loved us.

Be exultant, oh earth, from the sea to the mountains,
In tune with the harp's thrilling music on high,
Nor faint if the cross must be borne, e'er the crowning,
But rise to that heavenly heritage, nigh,
Because he loved us.

Bow low in the light of his radiant goodness,
Thanksgivings proclaim at the King's mercy-seat,
He comes, the Messiah! Ye wise, lay the tribute
Of myrrh, and frankincense, and gold at his feet,
Because he loved us.

—Mary E. Imbrie.

* * *

CALL TO WORLD DAY OF PRAYER

February 24, 1928

There is something very inspiring in the thought that on February 24, 1928 we may have fellowship with those of virtually every country under the sun, who love Christ and whose dominating purpose is to establish His Kingdom throughout all the earth. For many years the women and girls of the United States and Canada have had this annual fellowship of prayer, but a year ago for the first time was the circle widened to in-

clude the whole world, and the invitation sent to other lands was accepted with keen joy.

In 1927 the Day was observed in rural, town, and city communities of every state in our country. Women and girls of many races joined in these union meetings. Some communities held special meetings for children to pray for the children of the world.

From Kobe, Japan, where one of the many meetings in Japan was held, came the word, "Praying for the needs of the whole world brought a new vision of the privilege and power of prayer to our women." From far off Tenghsien, China, they wrote: "I imagine we were the first to start the Day of Prayer. Japan and Korea get the sun before we do, but we began long before the sun. When I entered the church at 5:00 a.m. the pastor was already there upon his knees on the brick floor in a cold church. About 100 attended this service." Pastor Ding-Li-Mei, China's great man of prayer, led one of the many meetings held in that country. Fine publicity was given to the day by the Chinese press.

Many groups met under the hot tropical sun of Africa—not only in coast towns but in interior villages where little or nothing has been known of the outside world.

The women of Syria, India, Burma, South America, Mexico, Europe, and many other lands joined the hosts of those who fellowshipped around one common mercy seat, praying that the Kingdom of God might come in fullness.

If you have not yet secured your supplies, lose no time in doing so. Program, $1.75 per 100; "Call to Prayer," free; Retreat, 10 cents; seal, $1.75 per 1000, 25 cents per 100. All should be ordered from your denomiational mission board headquarters.

* * *

MRS GEORGE MOORE MEMORIAL FUND

At the Annual Convention of the W. G. M. S. held in Pittsburg, Kansas, June 1927, a Recommendation was made that "We complete the Mrs. George Moore Memorial Fund."

All the readers of the *Magazine* know what this is—a fund of $10,000 to be contributed by the missionary societies of the United Presbyterian Church, as a memorial to Mrs. Moore, who gave twenty-one years of her life to the service of the church, as editor of *The Womens Missionary Magazine.* The income of this fund is used for purchasing cuts for the *Magazine.*

More than half of this fund has been received by the General Treasurer. May we ask that every society in the church make a contribution to this fund this year in order that it may be completed before the annual convention in Buffalo, N. Y. June 15.

Send all money through your presbyterial treasurer.

SAMPLE COPIES

Again we are sending out some sample copies of *The Womens Missionary Magazine* which are designated for distribution. We do not have sufficient copies to send to all societies at this time, but expect in the course of the year to send some copies to every president.

Will those who receive copies at this time please give them to women who may become interested.

* * *

BIBLE HISTORY : GENESIS TO ESTHER

Professor Andrew W. Blackwood, of the Louisville Presbyterian Theological Seminary, has written a popular book on Old Testament history, which will be issued soon by the Revell Co., under the title, "Bible History: Genesis to Esther."

This book is intended for laymen and may be used for private reading, for Sabbath school classes or in school and college. It was written in response to a request from a prominent teacher of Bible in a Southern Presbyterian college, who has had difficulty in finding an interesting, conservative treatment of Old Testament history.

The writer avoids critical question, taking up the books of the Bible in the order in which they occur and showing the religious message of each book, with its bearing on life today. The general style is much like the author's popular book on the Prophets.

The volume will sell for $1.50, net. It may be ordered from the United Presbyterian Board of Publication in Pittsburgh.

* * *

EVERY MEMBER EVANGELISM

By J. A. Conant, Harper and Brothers, N. Y. $1.50.

Dr. Conant the writer of this timely book is a leader in the "new evangelism," which is really as old as the Gospel itself.

His book is teeming with facts setting forth the need of the world for Christ; the Scriptural method of evangelizing the world and the program that will "save the Church" and that will "reach the lost".

The empowering Life of Christ is the essential power for service and the overflowing love of Christ the drawing power for the unsaved.

The last 40 pages give in detail, plans of organization for a campaign.

The reading of this book rebukes one's indifference and stirs one's heart. If this book were read and followed by every member in any congregation a great revival would begin at once.

Thank-Offering Department.

EDITED BY MRS. MRS. O. H. MILLIGAN.
Thank-Offering Secretary
905 Publication Building 9th St., Pittsburgh, Pa.

Life Members

125. Mrs. Fleming Jamison, (In Memoriam) By her children.
126. Mrs. Margaret Dyke, Pittsburgh, Pa. By her son, Bert H. Dyke.
127. Mrs. Richard B. Miller, Bellevue, Pa. By Elizabeth Trimble.
128. Mrs. Charles Porter, Pittsburgh, Pa. By her husband
129. Mabel Stevenson, (In Memoriam) By her sister, Elizabeth S. Stevenson.
130. Jane Mercer Kerr, Pittsburgh, Pa. By Mrs. Annie Patterson.
131. Mrs. Margaret Mortimer, McKee's Rocks, Pa. By Mrs. Ella Walker.

Beginning Dec. 1, 1927, Ending Jan. 1, 1928
$25.00 each

132. Mrs. Hazel Marquis, Beaver, Pa. By her husband, Mr. D. L. Marquis and family.
133. Grace Elizabeth McHattie, New Galilee, Pa. By her Father, Mother and brother Dale.
134. Margaret A. Smith, New Castle, Pa. By a friend.
135. Mrs. Elsie Johnston, New Castle, Pa. By a friend.
136. Mrs. Nancy Coe, New Castle, Pa. By a friend.
137. Minnie Nesbit, New Castle, Pa. By a friend.
138. Mrs. Thomas Davis, New Castle, Pa. By a friend.
139. Jennie McFeaters, Johnstown, Pa. By friends of the Johnstown, Pa. Congregation.
140. Mrs. Forest H. Dick, Wilkinsburg, Pa. By her brother and sister-in-law, Mr. and Mrs. Hugh M. Mabon, Johnstown, Pa.
141. Floy E. Mack, Clyde, Pa.
142. Mrs. L. H. Simpson, Altoona, Pa. By W. M. S. of First Church, Altoona, Pa.
143. Mrs. Kate M. Gregg, Savannah, Ohio. By Mrs. Phoebe McWilliams.
144. Mrs. Myrtle Henderson, Savannah, O. By her husband, Martin Henderson.
145. Mrs. Jessie McWilliams, Savannah, O. By her daughters, Mrs. Myrtle Henderson, Mrs. Laura McWilliams and Mrs. Irene Crooks.
146. Mrs. Thomas McConaghie, Grinnell, Iowa.
147. Mrs. Harry Keyser, Des Moines, Iowa. By Mrs. N. B. Ashby.
148. Mrs. W. H. White, Stronghurst, Ill. By the Friendly Sabbath School Class and Teachers Training Class of 1926, Stronghurst, Ill.
149. Seretta F. Gilmour, Clinton, Mass. By her niece.
150. Mrs. Mary A. Way, Burlington, N. J. By the Margaret M. Andrews Missionary Society, Chicopee, Mass. U. P. Church.
151. Emma McKelvey, Bolivar, Pa.
152. Carrie Calhoun, Blairsville, Pa. By her niece, Mary Z. North.
153. Mrs. Katherine Palmer, Pittsburgh, Pa.
154. Mrs. Elizabeth Wilbert, Pittsburgh, Pa.
155. Mrs. J. B. Orth, Wilkinsburg, Pa.
156. Agnes M. McCune, Pittsburgh, Pa. By Mrs. Mable Heidish.
157. Elizabeth Boal Steele, Wilkinsburg, Pa.
158. Adda M. Purdy. Wilkinsburg, Pa. By her "Peanut Sister".
159. Mrs. M. J. Reed, Wilkinsburg, Pa. By Dr. and Mrs. J. W. Watson.
160. Mr. H. C. Messer, Pittsburgh, Pa. By Mrs. Messer.
161. Martha Wilson, New Concord, Ohio. By a friend.
162. Mrs. H. M. Chorpenning, Connellsville, Pa. By Christian Culture Class.
163. Mrs. Lottie Gilpin, Connellsville, Pa. By her family.
164. Mrs. D. D. Woodward, Connellsville, Pa. By herself.
165. Mrs. Jacob Swearingen, Connellsville, Pa. By herself.

166. Mrs. J. A. McKesson, Connellsville, Pa. By Mary E. Dick Bible Class.
167. Charlotte Junk, Vanderbilt, Pa. By herself.
168. Mrs. Elizabeth Soles, Braddock, Pa. By a friend.
169. Mrs. Elizabeth Jones, Pittsburgh, Pa. By herself.
170. Edith R. Elliott, Murrysville, Pa. By her parents.
171. Mrs. Ella Aber, Pitcairn, Pa. By friends.
172. Thelma Idell Graham (In Memoriam). By her parents.
173. Mrs. Sara Pollock Burkholder, New Alexandria, Pa. By her cousin, Nora Dornon.
174. Mrs. D. A. Clements, Wilmerding, Pa. By a friend.
175. Mrs. Richard C. Beswick, East McKeesport, Pa. By her husband.
176. Mrs. Frank L. Anderson, Unity, Pa.
177. Mrs. Emma L. Beck, Jeannette, Pa.
178. Annie F. Magill, Greensburg, Pa.
179. Mrs. Sallie Sheffler, (In Memoriam), By her daughter, Mrs. James B. Moore.
180. Mary Baldridge, McKeesport, Pa. By Mr. and Mrs. R. M. Baldridge.
181. Florence Patterson, Connellsville, Pa. By herself.
182. Mr. James Toddie, Braddock, Pa. By his wife, Mrs. Helen Toddie.
183. Elizabeth Pollock Sherrard, Uniontown, Pa. By her sister, Margaret.
184. Lillian B. Symington, McKeesport, Pa. By some friends.
185. Mrs. John Pollock, McKeesport, Pa. By her daughter, Janet R. Pollock.
186. Mrs. Thomas Wood, McKeesport, Pa. By Ruth Brisbine.
187. Mrs. Estelle Garvin, E. McKeesport, Pa. By the Junior Society.
188. Mrs. Bertha Shoaff, Volant, Pa. By Plain Grove Y. W. M. S.
189. Nancy Eleanor Sherrard, Uniontown, Pa. By her sister Margaret.
190. Mrs. J. G. McKim, Ellwood City, Pa. By Mrs. Sarah E. Stevenson.
191. Mrs. Clyde Hoagland, Mercer, Pa. By a friend.
192. Frances Barr, New Wilmington, Pa. By Lebanon W. M. S.
193. Mrs. F. L. Fisher, Canton, Ohio.
194. Mrs. D. W. Cowan, Canton, Ohio.
195. Mrs. D. M. McElwain, Canton, Ohio.
196. Mrs. C. A. Fisher, Louisville, Ohio.
197. Esther Gregg, Pittsburgh, Pa. By her friend, Mrs. John A. Crawford.
198. Letetia Ferrell, Pittsburgh, Pa. By a friend.
199. Mrs. John Haberlein, Allison Park, Pa. By her husband.
200. Mrs. William A. Maloney, Pittsburgh, Pa. By her husband.
201. Mrs. R. H. Danver, Pittsburgh, Pa. By a friend.
202. Della Miller, Pittsburgh, Pa. By three friends.
203. Rev. W. H. Vincent, (In Memoriam), By Mrs. W. H. Vincent.
204. Ella McCarl, (In Memoriam), By Mr. H. F. McKnight.
205. Mrs. Lydia A. Harbison, (In Memoriam), By her daughter, Bertha B. Harbison
206. Mrs. Flora Bayan, Avalon, Pa. By Mrs. C. Edward Wehling.
207. Helen Belle Scott, Aspinwall, Pa. By her Mother.
208. Mrs. J. M. McCalmont, Glenshaw, Pa. By her friends, Mr. and Mrs. E. E. Kennedy.
209. Mrs. J. W. Witherspoon, Pittsburgh, Pa.
210. Bertha Kaler, Pittsburgh, Pa.
211. Mrs. Harriet M. McKitrick, Avalon, Pa. By a friend.
212. Mrs. Mary J. Davidson, (In Memoriam), By W. M. S., Whitinsville, Mass, U. P. Church.
213. Mrs. Anna Armstrong, Shushan, N. Y. By herself.
214. Mrs. George M. Foster, Shushan, N. Y. By her husband.
215. Mrs. Jeannette Foster, (In Memoriam). By her daughter of Shushan, N. Y.
216. Elizabeth M. Arnott, Coila, N. Y. By a friend.
217. Mrs. Mary L. Reid Armstrong. (In Memoriam), By her daughter, Mrs. Jeannette R. Kenyon.
218. Mrs. E. J. Roberts, Portage, Wisconsin, By a friend.

219. Mrs. Walter Harvey, Portage, Wisconsin. By her friends.
220. Agnes Harvie, Merrimack, Wisconsin, By a friend.
221. Mrs. J. Z. McLay, Janesville, Wisconsin. By her children.
222. Mrs. C. C. Fidler, West Allis, Wisconsin.
223. Mrs. Joseph Rainy, Philadelphia, Pa. By Hennrietta Moore Y. W. M. S. of Norris Square, Philadelphia, Pa.
224. Grace E. McClain, Philadelphia, Pa. By her sister, Margaret J. McClain.
225. Miss E. J. Deal, (In Memoriam). By her sisters.
226. Mrs. Marion J. Wallace, Bala, Pa.
227. Sarah A. Reed, Slippery Rock, Pa. By Mrs. W. D. Morrow.
228. Dilla I. Kidd, Philadelphia, Pa.
229. Mrs. Walter Haig, Philadelphia. Pa.
230. Mary Gregg, Philadelphia, Pa.
231. John R. McLean, (In Memoriam) Philadelphia, Pa. By his wife.
232. Mrs. George W. Patterson, Philadelphia, Pa. By a friend.
233. Jennie L. Reed, Franklinville, N. Y. By Mrs. R. A. Biggerstaff, in memory of her Mother, Mrs. C. W. Crowe.
234. Emma S. Kilgus, Philadelphia, Pa.
235. Mary Stinson, Philadelphia, Pa. By Fairhill W. M. S.
236. Mrs. Walter E. McVey, Philadelphia, Pa. By a friend.
237. Mrs. Carrie Miller, Philadelphia, Pa. By the Dales Memorial W. M. S.
238. Nellie Killough, Philadelphia, Pa. By the Dales Memorial W. M. S.
239. Mrs. Elizabeth Hansen, Philadelphia, Pa. By her Mother, Mrs. S. A. Myers.
240. Mrs. A. A. Wingart, Philadelphia, Pa.
241. Mynn H. Mullen, Philadelphia, Pa.
242. Mrs. J. Russell Dugan, Philadelphia, Pa.
243. Mrs. Agnes O. McClure, Highland Park, Pa. By James M. McClure.
244. Mrs. Eleanor King, Philadelphia, Pa.
245. Mrs. Blanch Eberly, Philadelphia, Pa.
246. Lois D. Kingan, Cairo, Egypt, By Mr. and Mrs. Joseph Groezinger.
247. Benjamin Tucker, (In Memoriam), By his wife.
248. Mrs. T. D. Tuft, Washington, D. C. In memory of her Mother, Mrs. Elizabeth Russell.
249. Mrs. Margaret McPherson, Washington, D. C. In memory of her son, Roderick McPherson.
250. Margaret W. Gregg, Philadelphia, Pa. By two friends.
251. Anna B. Hannings, Philadelphia, Pa. By two friends.
252. Mrs. John Fish, Philadelphia, Pa. By the Boulevard W. M. S.
253. Mrs. Chloe Rodruck, Columbus Junction, Iowa.
254. Mrs. Della Duncan, Columbus Junction, Iowa.
255. Mrs. Minnie Richie, Columbus City, Iowa.
256. Elizabeth Fowler, Andrew, Iowa.
257. Mrs. Clara Fee, Zenith, Kansas.
258. Addah Wilson.
259. Dr. W. R. McNary, (In Memoriam), By his wife, Mrs. Margaret W. McNary.
260. Mr. W. D. Dobbin, (In Memoriam), By his wife, Nettie Dobbin.
261. Mrs. A. A. Ferguson, (In Memoriam), Loveland, Colo. By W. M. S.
262. Mrs. Ellen Brownlee, Ft. Morgan, Colo. By her daughters, Mrs. C. M. Work and Mrs. Roberta McClain.
263. Mrs. J. W. Graham, Ft. Morgan, Colo. By Mr. and Mrs. W. A. Cubit.
264. Mrs. Orin Ferguson, Ft. Morgan, Colo. By her husband.
265. Mrs. Clara Mitchell, Bristol, Colo. By her son and loving friends.
266. Mrs. H. Elder, Torrington, Wyo.
267. Mrs. Wilmer Gamble, Torrington, Wyo.
268. Mrs. Agnes Burt, Torrington, Wyo.
269. Mrs. E. McCulloch, Denver, Colo. By Mrs. Elizabeth Croft.
270. Mrs. Martha Loggins, Denver, Colo, By Mrs. Elizabeth Croft.
271. Pearl U. Goebel, Denver, Colo. By her sister, Jessie.
272. Jessie Goebel, Denver, Colo. By her sister, Pearl.
273. Mrs. W. Bayne Wright, Denver, Colo. By Belle and Morna Wright.
274. Mrs. M. E. Logan, Denver, Colo. By the Misses McCallum.
275. Mrs. Margaret McFadden Craig, (In Memoriam), By her daughter-in-law, Mrs. Cyrus Finley Craig, 1st Cambridge Ohio, W. M. S.

276. Mrs. Margaret Burns Forsythe, (In Memoriam), By her daughter, Mrs. Cyrus F. Craig.
277. Mrs. Grace Coburn, Cambridge, Ohio. By a friend.
278. Mrs. A. C. Braden, Cambridge, Ohio. By Mrs. J. S. Burris, in memory of her mother, Mrs. James McCourt.
279. Jennie Crawford, Zanesville, Ohio.
280. Mrs. Howard Geyer, New Concord, Ohio, By friends.
281. Mrs. Will M. Hughes, New Concord, Ohio, By friends.
282. Nancy Alice Nesbit, New Concord, Ohio, By her parents.
283. Mrs. Geo. P. McFarland, Greensburg, Pa.
284. Jamima Dodds, Adamsville, Pa.
285. Mrs. Margaret Scarlett, Erie, Pa. By W. M. S.
286. Mrs. John E. Ricarts, Erie, Pa. By King's Daughters.
287. Mrs. W. F. Shaffer, Oil City, Pa. By W. M. S.
288. Mrs. Sarah U. Braham, Oil City, Pa. By her husband.
289. Pearl Barbour, Kennard, Pa.
290. Mrs. D. C. Bruce, Jamestown, Pa.
291. Miriam Greenlees, Cochranton, Pa.
292. Mrs. W. B. Armstrong, Greenville, Pa. By W. M. S.
293. Mrs. Hannah Wier, Hartstown, Pa. By W. M. S.
294. Mrs. Myra Christy, Hartstown, Pa. By W. M. S.
295. Mrs. Ethel West, Hartstown, Pa. By W. M. S.
296. Mrs. Mary Porter Wilson, Hartstown, Pa. By W. M. S.
297. Mrs. Frank Mullen, Jamestown, Pa. By W. M. S.
298. Mrs. John Hosick, Jamestown, Pa. By W. M. S.
299. Mrs. Martha Cooley, Conneaut Lake, Pa. By her daughters, Sara and Evelyn.
300. Mrs. Zella Mellon, Conneaut Lake, Pa. In memory of her mother-in-law, Mrs. Mary A. Mellon.
301. Mary Allen, Conneaut Lake, Pa. In memory of their mother, Mrs. Levinas Allen. By Harriette Allen.
302. Mrs. Ella Gelvin, Conneaut Lake, Pa. By the Beginners S. S. Class for services rendered the Conneaut Lake W. M. S.
303. Ruth Ackerman, Jamestown, Pa. By Mrs. M. J. McDowell.
304. Margaret Sherbondy, Jamestown, Pa. By friends.
305. Mrs. C. J. Sutton, Albia, Ia.
306. Mrs. G. E. Carnahan, St. Charles, Ia. By Mary, Margaret and Florence Carnahan.
307. M. Ella Pollock, New Athens, Ohio, By her sister.
308. Mrs. Estella Paisley, New Athens. O. By her aunt.
309. Saide E. Morgan, St. Clairsville, Ohio,
310. Mrs. A. P. Dixon, Martin's Ferry, O.
311. Mrs. Donald Clark, Woodville, Pa. By her brother, Rev. C. R. Ramsey.
312. Mr. Webster Conners, Woodville, Pa. In memory of his wife, Mrs. Elizabeth Conners.
313. Mrs. Anna Galloway, Pittsburgh, Pa.
314. Mrs. Ida McDonald, Pittsburgh, Pa.
315. Mrs. Selena Smith, Pittsburgh, Pa. By Beechview, W. M. S.
316. Rev. D. H. A. McLean, D. D., (In Memoriam), By Mrs. Mary M. Libbey.
317. Mrs. Elizabeth P. McLean, (In Memoriam), By Mrs. Mary M. Libbey.
318. Daniel B. McLean, (In Memoriam) By Mrs. Mary M. Libbey.
319. Ella L. McLean, (In Memoriam) By Mrs. Mary M. Libbey.
320. Kate M. Galdden, Pittsburgh, Pa. By Minnie F. Edmundson, in memory of her Mother.
321. Mrs. C. I. King, Oakdale, Pa. By her husband.
322. Mrs. A. Z. Ferguson, Pittsburgh, Pa. By Mr. W. W. Douthett.
323. Mrs. W. J. Snyder, Wilkinsburg, Pa. By Mr. and Mrs. B. L. Stoner.
324. Mrs. C. M. McKee, Pittsburgh, Pa. By her husband.
325. Mrs. Earnest Hartman, Pittsburgh, Pa. By her husband.
326. Margaret McKee, Pittsburgh, Pa.
327. Libbie Smith, Butler, Pa. By a friend.
328. Nellie Neison, Coraopolis, Pa.
329. Mrs. Jay A. MacDonald, Coraopolis,

Pa. By her daughter, Mary MacDonald.

330. Zarra Hoon, Milton, Oregon. By a friend.
331. Mrs. W. R. McConnell, Coraopolis, Pa. By Mr. and Mrs. Frank Purdy.
332. Mrs. Susannan W. Stevenson, Pittsburgh, Pa. By her husband.
333. Jennie Dickson, Pittsburgh, Pa. By Men's Bible Class of Third Church, Pittsburgh, Pa.
334. Mrs. Adam Tomer, Pittsburgh, Pa.
335. Mrs. Margaret McCully, Verona, Pa. By Verona Women's Missionary Society.
336. Elizabeth Wark, Kansas City, Mo. By Mr. and Mrs. F. J. Humphrey.
337. Mrs. C. M. Grant, Topeka, Kansas. By Mrs. M. Alexander.
338. Mrs. O. H. Kemmerer, Spokane, Wash. By friends in the Third U. P. Church.
339. Mrs. G. H. Raymond, Spokane, Wash. By a friend.
340. Mrs. John Mabon, New Florence, Pa. By her son and daughter-in-law, Mr. and Mrs. S. C. Mabon.
341. Alice E. Neeld, Pittsburgh, Pa.
342. Ruth Neeld, Pittsburgh, Pa.
343. Mrs. R. F. Mitchell, Pittsburgh, Pa. By Mrs. Lee Morgan, and Mrs. Alex Carson.
344. Mabel Weitzel, Pittsburgh, Pa. By her niece, Ellen W. McClintock.
345. Margaret M. Worley, Carnegie, Pa. By friends.
346. Mrs. Kate Brunton, Carnegie, Pa. By friends.
347. Mrs. Judson D. Park, Carnegie, Pa. By Mrs. Mary S. Patton.
348. Mrs. James H. McEwen, Oakdale, Pa. By Mr. and Mrs. William E. Huston.
349. Mrs. Anna Lytle, Oakdale, Pa. By her Mother.
350. Mrs. S. E. Chambers, Coraopolis, Pa. By a friend.
351. Mrs. J. W. Arras, Coraopolis, Pa. By her husband.
352. Mrs. R. B. Reed, Jr., Oakmont, Pa. By Mrs. R. B. Reed.
353. Mrs. C. W. Silk, Pittsburgh, Pa. By Mrs. W. J. McGahan.
354. Mrs. Lester, Pittsburgh, Pa. By Mrs. J. Page and Mrs. Margaret Milholland.
355. Edith Pratt, Sialkot, India, By Mrs. Rebecca Fullwood.
356. Alma Simpson, West Middletown, By the Women's Missionary Society of West Middletown.
357. Mrs. O. C. Duncan, Washington, Pa. By her daughter, Margaret L. Duncan.
358. Mrs. Harry Liggett, Rea, Pa. By Lillian Jones.
359. Mrs. Martha McBurney McIlvaine, (In Memoriam), By her niece, Martha L. McBurney.
360. Mrs. Sarah McBurney Jeffrey, (In Memoriam), By her niece, Jean D. McBurney.
361. Mrs. S. L. Glass, Hickory, Pa. By her Mother, Mrs. S. I. Willison.
362. Mrs. Thomas E. Knox, Taylorstown, Pa. By her husband.
363. Mrs. Charles R. Stine, Taylorstown, Pa. By her husband.
364. Mrs. William Bloomingstock, Taylorstown, Pa. By her husband.
365. Mrs. James Fife, Canonsburg, Pa. By a friend.
366. Mrs. Mary E. Berry, Canonsburg, Pa. By the W. M. S. of the Canonsburg Church.
367. Inez McIlvaine, Houston, Pa. By her Father and Mother.
368. Mrs. H. B. Chastel, Houston, Pa. By a friend.
369. Mrs. Edison Welsh, Washington, Pa. By Mrs. J. C. Bedillion.
370. Margaret Berry, Eighty Four, Pa. A memorial to the fiftieth anniversary of the organization of the Pigeon Creek W. M. S.
371. Mary E. Gabby, Washington, Pa. By a friend.
372. Rev. B. M. Wallace, Bulger, Pa. By Mrs. E. J. Bell.
373. Mrs. Jane E. McBride, Bulger, Pa. By her daughters, Mrs. H. A. Barton, and Mrs. W. W. Purdy.
374. Mrs. William Covert, Bulger, Pa. By Mrs. May F. Stewart.
375. Mr. Samuel Witherspoon, (In Memoriam). By his daughter, Clara Witherspoon.
376. Ella Patterson, Canonsburg, Pa. By Mr. and Mrs. C. L. Reed.
377. Emma Malone, Cairo, Egypt, By Third Washington, Y. W. M. S.

378. Mrs. Fanny Echols, Blair, Oklahoma. By Women's Missionary Society of Blair.
379. Mrs. R. C. Mack, Blair, Oklahoma, By Mr. and Mrs. A. K. Mack.
380. Mrs. W. M. Galbraith, Oklahoma City, Okla. By Women's Missionary Society of Oklahoma City.
381. Mrs. Clara Poffenberger, Tulsa, Okla. By her sister, Mrs. P. E. Thomas.
382. Mae Niekamp, Tulsa, Okla. By Junior Friends.
383. Mrs. J. R. Stewart, Emsworth, Pa. By a friend.
384. Mrs. Lois Postler, Emsworth, Pa. By a friend.
385. Mrs. George McHenry, Glen Osborne, Pa. By her friend, Mrs. J. G. Lambie.
386. Mrs. Edna Reimenschneider, Pittsburgh, Pa. By a friend.
387. Ivy Minteer, Pittsburgh, Pa. By a friend.
388. Mabel Lucille Wallace, Bellevue, Pa. By her Mother.
389. Tillie Richards, Pittsburgh, Pa. By two friends.
390. Anna Leetert, Pittsburgh, Pa. By Miss S. J. Anderson.
391. Mrs. L. H. Hall, Avalon, Pa. By her Mother.
392. Mrs. Elizabeth S. Elliott, Pittsburgh, Pa. By Mrs. J. Oscar Emrich.
393. Mrs. May O. Carothers, Ben Avon Pa.
394. Mrs. Everett Young, Ben Avon, Pa.
395. Mrs. E. Jane McCurdy, Pittsburgh, Pa. By Mr. and Mrs. Herbert P. McCurdy.
396. Caroline C. Porter, Pittsburgh, Pa.
397. Elizabeth Brenton Clark, Washington, Pa. By a friend.
398. Elizabeth Peet, Pittsburgh, Pa. By Mrs. John Dewar.
399. Mrs. James King, Pittsburgh, Pa. By Mr. D. J. Brown.
400. Mrs. Omar C. Ebenhack, Ben Avon, Pa. By a friend.
401. Mrs. R. W. Stinson, Oak Park, Ill, By Mazie Stinson.
402. Mrs. J. H. CeViney, Oak Park, Ill. By Ella Pollock.
403. Mrs. Emma Limage, Chicago, Ill. By her brother, Mr. David Matchett.
404. Mrs. Isabella Armstrong, Chicago. Ill. By Mrs. George Ramer.
405. Mrs. R. C. Sherrard, Chicago, Ill. By W. M. S. of 5th U. P. Church, Chicago.
406. Mrs. Nathan Weingart, Des Moines, Iowa.
407. Mrs. Frank C. Patterson, Rochester, N. Y. By a friend.
408. Mrs. Carrie M. McCarthy, Rochester, N. Y. By Mrs. Carrie M. McCarthy.
409. Elizabeth McDowell, Buffalo, N. Y. By Women's Auxiliary.
410. Mrs. Joseph E. Pugh, Buffalo, N. Y. By Women's Auxiliary.
411. Mrs. Elizabeth Kingan, Pittsburgh, Pa. By a friend.
412. Grace Weichman, Pittsburgh, Pa. By a friend.
413. Mrs. Ralph Steeb, Pittsburgh, Pa. By a friend.
414. Helen Campbell, Pittsburgh, Pa. By a friend.
415. Mrs. Leonard Duncan, Pittsburgh, Pa. By Mrs. George A. Long.
416. Mrs. James Dugan, (In Memoriam), By her daughters, Isbelle and Etta.
417. Mrs. E. S. McClelland, Pittsburgh, Pa. By her husband.
418. Mrs. Anna E. Gray, Verona, Pa. By a friend.
419. Margaret Strong, Pittsburgh, Pa. By a friend.
420. Mrs. C. K. Phillips, McKees Rocks, Pa. By the Loyal Daughters Bible Class of Union Church.
421. Mrs. Alice Downes, Carnegie, Pa. By Mrs. W. J. Beggs.
422. Mrs. Julia C. Becker, Pittsburgh, Pa. By her daughter.
423. Mrs. Edna Brown, Pittsburgh, Pa. By a friend.
424. Mary Mulholland, Pittsburgh, Pa. By Etta M. McClure.
425. Mrs. Carrie Alexander Thompson, Assiut, Egypt. By Mrs. T. J. Gillespie.
426. Mrs. Homer J. Clark, Wilkinsburg, Pa.
427. Mrs. Nanna H. Moore, Wilkinsburg, Pa.
428. Mrs. Marie Huss, Rock Island, Ill. By W. M. S. of 3rd Rock Island.
429. Miss Mary Seaton, Little York, Ill. By W. M. S. of Cedar Creek.

430. Mrs. L. G. Gabby, Little York, Ill. By her Mother, Mrs. M. R. Gallaugher, in memory of her husband.
431. Mrs. Matilda Edgerton, Hanover, Ill. By her sister, Ellen Speer.
432. Mrs. Ida S. Barrows, Little York, Ill. By Little York W. M. S.
433. Mrs. Sarah I. McBride, Little York, Ill. By Mrs. Fara Martin.
434. Mrs. N. O. Brownlee, St. Louis, Mo. By W. M. S. of 2nd U. P. Church.
435. Jennie Boyd, St. Louis, Mo. By Young Women's Missionary Society of First Church.
436. Anna MacWilson, St. Louis, Mo. By Young Women's Missionary Society of First Church.
437. Margaret Cowan, Maplewood, Mo. By a friend.
438. Mrs. W. G. S. Cathcart, Marissa, Ill. By Y. W. M. S., Marissa Congregation
439. Ella Martin, Somerville, Indiana, By friends.
440. Mrs. Fannie M. Patton, (In Memoriam), By Mrs. Nellie P. Jackman.
441. Mrs. William Laird, Pullman, Wash. By Women's Society of Pullman, Washington, U. P. Church.
442. Ruby Honeymoon, Kansas City, Kans.
443. Eva Sinclair, Kansas City, Kansas.
444. Mrs. Mary Samuel, India. By Tempa Brock, Mrs. Croft and daughter, Edith
445. Tempa Brock, Shedd, Oregon, By Women's Missionary Society.
446. Mrs. L. E. Blain, Albany, Oregon, By her sisters.
447. Mrs. P. H. Murdoch, Portland, Oregon. By Women's Missionary Society of First U. P. Church, Portland.
448. Janet Warnock, Portland, Oregon, By a friend.
449. Mrs. John J. Foster, Omaha, Nebraska. By Mrs. John J. Foster, in memory of her Father and Mother, Mr. and Mrs. J. E. Miller.
450. Mrs. Thomas McCague, Omaha, Nebraska. By her daughter, Lydia S. McCague.
451. Mrs. J. E. Hancy, Ridgefield Park N. J. In memory of her sister, Miss Bella McIntosh.
452. Mrs. Charles F. Nevinger, New York City, N. Y. By Mrs. Potter.
453. Mrs. David N. Robertson, Flushing, Long Island, By Mrs. Potter.
454. Mrs. Charles K. Beckwith, Weehawken Heights, N. J.
455. Mrs. John H. Wray, Jersey City, N. J.
456. Mrs. W. D. Sturgeon, Lyndhurst, N. J. By Mrs. J. Aldridge.
457. Mrs. Emma Davis, South Kortright, N. Y. By W. M. S. of North Kortright.
458. Mrs. Mary Hanford, West Kortright, N. Y. By friends in West Kortright Congregation.
459. Mrs. Claude Erkson, Bovina, N. Y. By Willing Workers, Bovina, N. Y.
460. Mrs. E. J. DeSilva, Bovina, N. Y. By Willing Workers, Bovina, N. Y.
461. Mrs. Rose McPherson, Bovina Center, N. Y. By W. M. S., Bovina Center.
462. Mrs. D. H. Beers, Oneonta, N. Y. By friends.
463. Elizabeth Smith, Oneonta, N. Y. By a friend.
464. Jeannette Russell, Oneonta, N. Y. By Mary J. Thompson.
465. Mrs. Mary Archibald, Bovina, N. Y. By the Harvesters.
466. Mrs. Henry Monroe, Bovina Center, N. Y. By W. M. S., Bovina Center.
467. Margaret Crooks, New Wilmington, Pa. By Cove W. M. S.
468. Mrs. J. S. Gracey, Newville, Pa. By her sister, Mary B. Knisely.
469. Mrs. S. C. Collins, Stewartstown, Pa. By her husband, S. C. Collins.
470. Mrs. Elmer Rowles, Bellville, Pa. By Maude Miller Missionary Society, Lewistown, Pa.
471. Mrs. Sara Wallace Eby, Canton, Ohio. By "The Sara Wallace Eby" Missionary Society.
472. Mrs. Curtis Clark, Canton, Ohio. By a friend.
473. Margaret Alexander, Wooster, Ohio. By Mrs. Isabella Yocum.
474. Mrs. Joseph O'Hail, Wooster, Ohio. By Mrs. Isabella Yocum.
475. Mrs. James Bruce, Wooster, Ohio. By Mrs. Isabella Yocum.
476. Mrs. H. E. Crawford, Wooster, Ohio. By Mrs. Isabella Yocum.
477. Mrs. Peter Mulder, Wooster, Ohio. By Mrs. Isabella Yocum.

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480. Mary Z. Funk, Wooster, Ohio, By Mrs. Isabella, Yocum.
481. Mrs. Morris Moore, Lisbon, N. Y. By a member of the Women's Missionary Society.
482. Mrs. Annie T. Stevenson, Chicago, Ill. By loving friends.
483. Mrs. Jennette M. Docherty, Chicago, Ill. By Mrs. John Slaghuis.
484. Jennie McAllister, Chicago, Ill. By a friend.
485. Elizabeth Hammond, Chicago, Ill. By a friend.
486. Mrs. P. C. West, Chicago, Ill. By a friend.
487. Mrs. William Davidson, Chicago, Ill. By a friend.
488. Jane Heazlet, Mercer, Pa. By First Mercer W. M. S.
489. Grace Ewing, New Sheffield, Pa. By her friend, Elizabeth McK. Moore, La-Jolla, Calif.
490. Mrs. S. M. Armstrong, Industry, Pa. By Hanover W. M. S.
491. Laura D. Scott, Parnassus, Pa.
492. Mrs. J. E. Sparks, Parnassus, Pa. By her husband, J. E. Sparks.
493. Mrs. Stella Mastrotto, New Kensington, Pa. By Mr. and Mrs. A. M. Meanor.
494. Alice Hazlett, Parnassus, Pa. By a friend.
495. Mrs. Bessie Stewart, New Kensington, Pa. By Mrs. W. L. Hankey.
496. Blanche Barnett, Parnassus, Pa. By Mrs. Agnes H. Aker.
497. Mrs. S. H. Meyer, New Kensington, Pa. By her daughter, Jean.
498. Mrs. Ella M. Crooks, New Kensington, Pa. By her daughters, Myrtle, Millie and Mary.
499. Mrs. Bertha Fulton, New Kensington, Pa. By her husband, J. A. Fulton.
500. Mrs. J. K. McBurney, New Kensington, Pa. By Kate Hill Philathea Bible Class.
501. Mrs. E. M. Duffy, Peebles, O. By the W. M. S.
502. Mrs. J. H. Wilson, Richmond, Ind. By the W. M. S.
503. Mrs. A. C. Ogborn, Richmond, Ind. By the Ladies' Aid Society.
504. Margaret Aikin, Richmond, Ind. By the Ladies' Aid Society.
505. Mrs. Rosa Butler, Seaman, Ohio.
506. Mrs. J. C. Jackson, Dayton, Ohio, By the W. M. S.
507. Madeline Mitchell, Cincinnati, Ohio.
508. Margaret Beveridge, Frenchburg, Ky. By her sister, Mae Beveridge, in honor of their Mother, Mrs. Mary A. Beveridge.
509. Mrs. James B. Shear, New York, By Mr. and Mrs. Ray Shear.
510. Mrs. Mary McDill, (In Memoriam), By her daughters, Mrs. Jennie Woods and Zella McDill.
511. In sacred memory of Mrs. Sarah Ramsey, a charter member of Morning Sun W. M. S. By her daughter, Mrs. Lelie Lemon.
512. In sacred memory of Mrs. Mary McDill, a charter member of Morning Sun W. M. S. By her niece, Mrs. Lelie Lemon.
513. Mrs. William Elliott, Philadelphia, Pa.
514. Mrs. Olive Huffnal, Philadelphia, Pa.
515. Mrs. Thomas Logue, Manoa, Pa.
516. Mrs. Angus Beaton, (In Memoriam), By her daughter, Annie B. Joseph.
517. Mrs. C. L. Ferguson, San Francisco, Cal. By Mrs. W. O. Fisher.
518. Mrs. Grace Miller, San Francisco, Cal. By a friend.
519. Mrs. Margaret A. Pisor, Fresno, Calif. By her husband, Dr. O. P. Pisor.
520. Mrs. E. Hoover, Kittanning, Pa. By her children.
521. Mrs. Lizzie Taylor, Leechburg, Pa. By Mrs. J. E. McGeary.
522. Helen Marie Boyer, Apollo, Pa. By her Aunt, Carrie Anderson.
523. Adda Isabel Black, Apollo, Pa. By Friends.
524. Mary Jane Marshall, (In Memoriam), By Mrs. S. P. Butler.
525. Mrs. Hugh Ralston, Freeport, Pa, By her husband.
526. Mrs. R. P. Morgan, Freeport, Pa. By Mrs. Ida Gibson.
527. Mrs. John McIntyre, Freeport, Pa. By Carrie McIntyre.

528. Millicent Herriott, McDonald, Pa. By a friend.
529. Mrs. Herman J. Engle, McDonald, Pa. By Venice Y. W. M. S.
530. Ernestine D. McBurney, Washington, Pa. By her Father and Mother.
531. Mrs. Grace Donnan Iams, Pittsburgh, Pa. By her Mother.
532. Alice Grimes, Cairo, Egypt, By Miss C. C. Thompson.
533. Mable Leslie, Wilkinsburg, Pa. By Mrs. R. B. Leslie.
534. Theresa Brownlee, Badomali, India. By Mrs. J. R. Johnston.
535. Ray Huffman, Nasser, Sudan, By Mrs. Dorothy Whitworth.
536. Bernice Day, Washington, Pa. By her Father and Mother.
337. Edith Cullen, Houston, Pa. By her brother, J. Stewart Cullen.
538. Mary R. Patterson, Venetia, Pa. By a friend.
539. Mrs. J. C. McCulloch, Lakewood, Ohio. By Mrs. J. S. McBride.
540. Mrs. Friggens, Cleveland, Ohio. By Missionary Society.
541. Mrs. Lockhart, Cleveland, Ohio, By Lydia Sabbath School Class.
542. Mrs. C. F. Beachler, Tampa, Florida.
543. Mrs. M. A. Allen, Cleveland, Ohio. By husband, Dr. A. M. Allen.
544. Helen Beyersdorf, Cleveland, Ohio.
545. Mrs. Charles Hollister, Cleveland, O. By a friend.
546. Mrs. J. C. Fulton, Akron. Ohio.
547. Mrs. Margaret Bricker, Lisbon, Ohio.
548. Mrs. Emma Hutchinson, Lisbon, Ohio.
549. Anna Buck, College Corner, Ohio. By nieces, Margaret and Dorothy Miller.
550. Mrs. George Yost, Elyria, Ohio. By daughter, Georgia Yost.
551. Mrs. Margaret Jane Early (In Memoriam), By her daughter, Mrs. George H. Eaton.
552. Mrs. Blanche Taggart, (In Memoriam). By her daughter Martha Taggart.
553. Mrs. Charlotte Mathews Jones, (In Memoriam). By her daughters, Mrs. Wm. McClelland and Mrs. Charlotte McKenna.
554. Mrs. Alice Eberhart, (In Memoriam), By granddaughter, Mrs. Sarah Rumsey.
555. Gertrude Kerr, (In Memoriam), By Rev. and Mrs. H. C. McAuley.
556. Mrs. A. D. Milligan, Struthers, Ohio.
557. Mr. Robert McMaster, (In Memoriam) By his wife, Mrs. Bessie McMaster.
558. Mr. Herman Orr, (In Memoriam), By Dr. and Mrs. W. P. Wiegering.
559. Helen Armstrong, Youngstown, Ohio. By Mother, Mrs. J. J. Armstrong.
560. Dr. A. C. Tidd, Youngstown, Ohio. By Mrs. Tidd and family.
561. Mrs. John Pollock, Youngstown, Ohio. By Mrs. S. I. Armstrong.
562. Mrs. Foster M. Cardwell, (In Memoriam). By her husband, Foster M. Cardwell.
563. Mrs. Albert Guerrier, Youngstown, O. By a friend.
564. Mrs. Elizabeth Lloyd, Cuyahoga Falls, Ohio, By friends, Mrs. Ritchie and Mrs. Rockwell.
565. Davina Jardine, Youngstown, Ohio. By Mother, Mrs. Robert Jardine.
566. Maude Hilty, Youngstown, Ohio.
567. Susie Knox, Youngstown, Ohio.
568. Minnie Pollock, Youngstown, Ohio, By Dr. and Mrs. R. M. Morrison.
569. Hannah Hill, Youngstown, Ohio. By Mr. and Mrs. Earl Blair.
570. Mrs. William Winter, Youngstown, O. By daughter, Elizabeth.
571. Mrs. John Rex, Struthers, Ohio.
572. Elizabeth Ross, Youngstown, Ohio, By nieces, Anna and Isabel Thompson and Agnes Thompson Brownlee.
573. Mrs. Caroline McCormick, Chicago, Ill. By W. M. S. of 8th U. P. Church, Chicago.
574. Mrs. Bertha Frank, Chicago, Ill, By W. M. S. of 8th U. P. Church, Chicago.
575. Marion Virginia Morris, Oak Park, Ill. By Mrs. E. J. Morrow, in memory of Dorothy Ruth Morrow.
576. Helen Ferguson, Evanston, Ill. By a friend.
577. Marie J. Meloy, Evanston, Ill. By a friend.
578. Mrs. M. T. Dunlope, Steubenville, O. By Mrs. George T. Ewing.

579. Elizabeth Cameron, Salineville, Ohio. By Salineville W. M. S.
580. Mrs. P. S. Hart, Salineville, Ohio. By her family.
581. Mrs. R. R. Lather, Scroggsfield, Ohio. By Scroggsfield W. M. S.
582. Mrs. J. M. Ramsey, Scroggsfield, Ohio. By Scroggsfield W. M. S.
583. Mrs. R. S. McAllister, Scroggsfield, Ohio, By Scroggsfield W. M. S.
584. Mrs. Maude McMurray, East Liverpool, Ohio, By Y. W. M. S. of 2nd E. Liverpool, Ohio.
585. Mrs. W. J. Barber, East Liverpool, O. By her daughter, Estella Barber.
586. Mrs. Anthony M. Jones, Pittsburgh, Pa.
587. Martha Black, Carnegie, Pa. By the Girl's Mission Circle of Carnegie U. P. Church.
588. Matthew McBride, (In Memoriam), By Anna E. McBride.
589. Mrs. James McBride, Birmingham, Mich. By a friend.
590. Myrtle Bowman, Detroit, Michigan. By a friend.
591. Ruth Fisk, Detroit, Michigan, By Florence B. Wilson.
592. Mrs. Charles O. Heddle, Lincoln Park, Detroit, Mich. By the Society.
593. Mrs. Webster Rephom, Detroit, Mich. By Mrs. James Warren.
594. Mrs. Annabel White, Detroit, Mich. By Mr. and Mrs. Garrett and Mrs. A. J. Watts.
595. Mrs. J. Cline, Detroit, Michigan. By the Society.
596. Hattie E. Wood, Detroit, Michigan.
597. Mrs. G. F. Hansen, Troy, Michigan. By her husband.
598. Mrs. H. Vandale, Troy, Michigan, By Mr. and Mrs. E. Cromie.
599. Mrs. J. Hendrickson, Troy, Mich. By Agnes Parker.
600. Mrs. W. D. Cameron, (In Memoriam), By the Society.
601. Mrs. Laura Swank, New Kensington, Pa. By her husband, Dr. R. M. Swank.
602. Mrs. Ethylin Armstong, New Kensington, Pa. By husband, C. A. Armstrong.
603. Mrs. Bertha McLaughlin, Parnassus, Pa. By her husband, I. S. McLaughlin.
604. Jean Meyer, New Kensington, Pa.
605. Dorothy Hankey, Parnassus, Pa.
606. Mrs. John Bridge, Huntsville, Ohio. By Mrs. D. H. Hammond.
607. Mrs. T. M. Millen, Monmouth, Ill. By the West Side Missionary Society, Monmouth, Ill.
608. Mrs. R. E. Lukens, Monmouth, Ill. By a friend.
609. Mrs. O. A. Spicer, Monmouth, Illinois. By herself.
610. Mrs. Agnes Y. Sherrick, Monmouth, Illinois. By a friend, a member of First Monmouth Y. W. M. S.
611. Mrs. Emma Porter Gowdy, Monmouth, Illinois. By Alice Winbigler, in memory of her sister, Julia Winbigler.
612. Mrs. Harriett Y. Milne, Monmouth, Illinois, By Second Monmouth W. M. S.
613. Edith Wilson, Kirkwood, Illinois. By the McClymonds Missionary Society, Kirkwood.
614. Hazel Denum, Stronghurst, Ill. By the Stronghurst Martha Mission Circle.
615. Mrs. George R. Thieme, Seattle, Wash. By her husband, Mr. G. R. Thieme.
616. Mrs. R. W. Sprague, Seattle, Wash. By a friend.
617. Mrs. S. W. Wilkin, Seattle, Washington. By the First U. P., W. M. S. Seattle.
618. Mrs. W. D. Morrison, Seattle, Wash. By a friend.
619. Mary Pattison, New Castle, Pa.
620. Ellen Frazier, (In Memoriam),
621. Mrs. Fred W. Sontum, New Castle, Pa.
622. Mrs. Jennie Chambers, New Castle, Pa. By her sister, Mrs. Sarah Braithwait.
623. Marion Mehard, Ellwood City, Pa.
624. Mrs. Samuel Fox, New Castle, Pa. By the Elizabeth McClymonds Bible Class of Oak Grove S. S.
625. Mrs. Jennie McGeehon, New Castle, Pa. By her nieces, Mrs. E. A. Brownlee, Mrs. W. L. Campbell, and Frances Geddes.
626. Mrs. J. L. Christie, Conoquenessing, Pa. By members of family.
627. Mrs. J. L. Niblock, Conoquenessing, Pa. By Mr. and Mrs. Carl Kunze.
628. Mrs. John McMarlin, Butler, Pa.

Young Women's Department.

Edited by the Young Women's General Secretary,
MISS IDA B. LITTLE,
1503 Dormont Ave., Dormont, Pittsburgh, Pa.

MOTTO FOR 1927—1928:—"WE WILL PASS."

YOUNG WOMEN'S SPECIAL WORK FOR 1926—1927

Support of Girl's Boarding School, Pasrur, India, $4,350. Salaries—Home:—Matron of Dormitory, Frenchburg, Kentucky; Superintendent of Jubilee Hospital, Henderson, North Carolina, Miss Eva Johnson-Adams; City Missionary at Spokane, Washington, Miss Laura Sawhill, $2,680; Foreign—Mrs. Ruth Lobaugh Walker, Gorei, Abyssinia; (new) Miss Mary Cole, Wadi Halfa, Sudan, $800 each or $1,600. Total Askings, $8,630 or $300 more than received in 1925—1926.

1903 1928
Anniversary Year

THAT PENNANT!

One interested in young women's work and the celebration at the convention next June of the twenty-fifth anniversary of the organization of the Young Women's Department was asking what special feature is to mark this event. We might answer that the *hope* is to *take* a long step forward in the work this year. However, we are hoping for *continuous growth, desiring* that the quarter of a century mark be high, but that every succeeding year shall be better than the year before.

The convention is to pay special attention to our young women. The president is very desirous that as many young women delegates as possible shall be found on the delegate roll.

Another thing we hope will happen is a realization on the part of the parent societies and congregations that if the *eighth grade child* is *not qualified* to *enter* the *freshman class* in *college, high school* or *other preliminary training* being *necessary* to *fit her,* surely the *same* rule holds good in acquiring a *real working* knowledge of our *missionary task.* How can a *graduate* from the *Junior* society expect to be very familiar with the *mature* work which should be undertaken by an *adult organization if* it has lost out of its life *"high school" missionary society training?*

Any presbyterial qualifying for a pennant will have realized its obligation to developing young womanhood. If you as a presbyterial secretary of young women wish a copy of the 10-Points for each of your *congregations* a card to the General Secretary will be sufficient to obtain the desired fliers.

New blue blanks are being prepared. The 10-Points are included on it. Let *every* society indicate what it has accomplished as outlined in this goal so that your secretary of young women may be able to find if your presbyterial deserves a pennant.

APPRECIATION

Only a short while ago we passed through the gift and greeting card season. Many millions of dollars were spent in the stores. Carload after carload of mail and expressage was handled. Family reunions were common where such gatherings were possible and good fellowship reigned. Churches were lit up for cantatas and treat evening. Many lonely hearts were made glad and homes lacking in plain necessities shared in Christmas basket and filled coal bin. Because of all these things, thank you cards have been passing; words of good cheer and well wishes have been spoken;—all because a Saviour was born into the world nineteen centuries ago.

Altogether appreciation has been working full time. People have been pleased and have said so. What a fine thing for those who profess to love Christ to be appreciative! "Let the redeemed of the Lord say so."

Sometimes we find those who bear the name of Christian who seldom if ever show appreciation. If kindness is shown them, they accept it as if it were deserved. Nothing you do for them elicits any praise or commendation. While you do not begrudge to them that which you have given, you have a feeling of—does it pay to be thoughtful? Then your mind turns to the many appreciative persons and you forget in time the rebuffs you have received when you were trying to be "nice".

Again you recall how earnestly Jesus worked, how sincere he was in His giving yet he was misunderstood and unappreciated.

Do your friends reckon you as cold or appreciative? What attitude do you hold toward your neighbor? Do the officers in your society ever receive a word of commendation from the members? Does the one who did her best on the program *know* she was appreciated? Do you ever tell your Sabbath School teacher or pastor that he has been helpful? Does your attendance at these services or the mid-week prayer service show that you think them worth while? Even acts talk!

Many people we meet are met but once. Very likely not one word passes from one to the other, perhaps not a glance even. It may be a mere street passing. Should one of these look into your face, would he see satisfaction, kindness or peace there? Suppose some one who is dressed in just plain or workman's clothes offers you a seat on the car, will you say thank you and—with a pleasant voice? Such an attitude warms the heart of even a stranger.

If occasional smiling *does* cause crow's feet about the eyes or perhaps turns a line into what is termed a wrinkle, is it not worth the cost if some one's heart is lightened thereby?

"We pass this way but once." May we show our appreciation as we go, not suspecting those of kind deeds as persons with "axes to grind"! An appreciative person is an exponent of the "Jesus way."

Methods

Des Moines Presbyterial is trying a type of program not common to presbyterials; at least, the methods corner has not heard of any such. The Young Women's secretary, Miss Helen H. Lackey of Carlisle, Iowa has sent in for inspection mimeographed copies of six or seven rather detailed programs. These are being sent to the Y. W. societies throughout the presbyterial. One is based on Y. W. Special work; another on stewardship. One relates to work in the homeland under the title, "We Americans". A "garden meeting" promises to be interesting as well as "Pills, Knives and Forceps". Still others are to be provided. Those already at hand will be placed in the collection at Board headquarters for study. In passing it might be said that Miss Lackey has a few sets on hand which may be secured for 20 cents each. This price will cover material and postage. "First come, first served."

Miss Lackey also added eight ways of using material in the *Womens Missionary Magazine.*

1. The subject matter may be brought out by means of question and answer, one member proposing the question and another furnishing the answer, these being prepared previously.
2. Some of the letters from the field might be presented in the form of the "missionaries' mail bag."
3. A quiz on facts as found in the different departments might prove profitable.

4. Often poems found in the *Magazine* are worth being given as readings.

5. Outstanding facts on the articles in the *Magazine* might be arranged in a covered dish. Each member draws a fact and gives it in her own words.

6. A magazine devoted to one special country could be reviewed by having various "guides" conduct the party through places of special interest in that country.

7. A Home Mission number would suggest a "Seeing America" meeting.

8. An Indian number might suggest an "Indian Pow-wow."

A copy of the programs as arranged by the *Womens Missionary Magazine* at Xenia, Ohio has been received from the editor. It is indeed a very neat, compact, well-arranged program. Societies feeling unable to prepare their own programs for various reasons should find the program quite to their liking. The booklet is not at all cumbersome and is therefore convenient to carry in your handbag or mail in an ordinary sized envelope. Secure a sample copy for 5 cents and see for yourself its merits.

Freedmen's Missions.

MRS. ADA KERR WILSON, Secretary, 1007 Trenton Ave., Wilkinsburg Pa.

From one of our Alabama Stations comes the following article relative to the reason for the seemingly slow progress of the colored race:

"There is a great deal said, and justly so, I suppose, about the Negro not developing along economic lines as he should and becoming able to shoulder more of his burdens along educational and evangelistic lines. It seems that in this great rich country of ours, with all the fine opportunities open along so many lines, that any race or group should not be wanting in material resources.

While there are a few Negroes who have accumulated wealth, yet the opportunity is not so great as it may seem for him to develop along business lines.

Take the railroads—No negro has or can be more than a porter or a section hand, and occasionally a fireman. It matters not his ability, as a railroad worker he can earn only a small wage with no surplus for investment.

The same condition obtains in all other business—the iron and steel industries, the cotton mills, the lumber business and all other enterprises where others may develop, not so the Negro.

Well, why not start business for himself?—If he goes into the banking business in a large city such as Birmingham, Ala., a colored bank may and did have a good deposit account. This was gathered from the small wage earner. Banks live not from deposits only, they must have good investments, short loans, etc. It was found there was not business enough, as the Negro bank must depend on Negroes using the bank's money, so it 'went on the rocks.'

I am not complaining, but just stating a few facts as they exist. The farms in the South offer the finest opportunity for the colored man—the very effort he has to put forth will develop character and thrift in due time."

The schools in Alabama are all in a flourishing condition having record attendances and much interest shown in the daily tasks. The church attendance at Prairie averages 96 and the average attendance at Sabbath School is 85 from an enrollment of 98. $490 was raised on the budget.

From our two hospitals we have encouraging reports. The superintendent of Robinson Memorial, Millers Ferry writes, there has not been any serious illness on the campus—several bed patients but very light cases. She has a number of office patients every day and two community patients who have been seriously ill, but who are making a good recovery.

One of our girls in training, was in Camden recently taking care of a child patient for Dr. Jones. She has a class of young mothers who are deeply interested in learning how to best care for the sick in their own homes giving lessons which are vital to the home makers of that community.

A few days ago, a little girl was taken to Jubilee Hospital who was suffering an acute attack of appendicitis. She lived 38 miles away and Jubilee the nearest hospital! There was trouble in getting an ambulance, so they had to take her by auto. When she reached the hospital she was too weak to stand an operation so we lost her. This is told to show how much hospital care is needed in that section; there is no way of telling how many lives have been saved, to say nothing of the suffering which has been relieved, through the care received in our hospital.

We ask the prayers of our societies for this work—we know they will be interested more if they get a vision of the great need in these missions. Think more about our work—Pray more for its success!

* * *

IT MAY BE DEY AM RIGHT

It peahs to me nobody'd want
To git things in sich shape
Dat dey would try deir best to prove
Deir gran'pa was a ape;

An' yet some folks is jes dat way,
Dey 'sputes de Bible Word.
An' acts like dey knows mo' erbout
Creation dan de Lo'd.

Dey claims de Lo'd didn' create folks,
Dey's 'volved fum apes, dey say,
An' eve'ything we see gwine on
Jes happened to be dat way.

Now, huccum folks done cum fum apes?
I sho would like to know;
An' if some apeses turned to folks,
Why didn't dey all do so?

De bestes way dat I can see
To settle dis heah case;
Let dem what thinks dey's kin to apes
Be classed among dat race.

De Lo'd made all de cullud folks,
An' neahly all de white,
But dem what thinks dey cum fum apes,
It may be dey am right.

Dey oughter know dey own kinfolks
If anybody do,
An' so we'll let dem think deir way;
I 'spec dat's best', dont' you?

—W. G. Wilson, Camden, Ala.

Copyright applied for.

Recognition of creative work by Negroes through awards of $4,000 accompanied by gold and bronze medals was announced by the Harmon Foundation, New York City, January 9 to sixteen colored men and women. This is the second year of the Harmon Awards for Distinguished Achievement among Negroes which are directed by the Commission on the Church and Race Relations of the Federal Council of Churches.

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Foreign Missions

MRS. H. C. CAMPBELL, Secretary, 340 S. Hiland Ave., Pittsburgh, Pa.

This is written at Atlantic City, New Jersey, where our Treasurer, Mrs. J. C. Hill, and the writer are located in Haddon Hall while we are attending two conferences. The first is the Women's Federation of Foreign Boards in session from the 6th to the 9th of January inclusive. Mrs. James Parker of Jersey City is the other United Presbyterian member of this conference. Mrs. Parker meets at the call of the Executive Committee whenever necessary, and is a very valuable addition to our work. We plan to give you a brief outline of this conference in the next issue of the *Magazine*.

On the 10th of January, The Foreign Missions Conference of North America begins its session. There is a beautiful hall in Chalfonte—Haddon Hall Hotel called the Vernon Room, which the management of the Hotel allows conferences like these to use free of expense. It is most convenient and is admirably adapted for the purpose, with ample space for committee meetings, etc. To this last named conference, we have sent a representative of each of our mission fields as a delegate. Miss Helen Martin from Egypt, Miss Janette Howland from India, Miss Isabelle Blair from Abyssinia and Miss Mary Frances Herron from Sudan. This is the first time in our history that we have been able to send a representative from each country. It is only honest, however, to state that the expenses of these delegates are not being paid from Foreign Missionary receipts, simply because we could not afford it.

A resume of the doings of this conference will be printed in a later edition of this *Magazine*.

You will be glad to learn that Miss Florence White of Addis Ababa, Abyssinia, had a pleasant voyage and is safe at home with her friends. She surprised us all by appearing at our meeting in Pittsburgh on the Board Meeting day. We were glad to take her in and present her to the members of the Board, none of whom had ever seen her.

Mrs. Mary Samuel sailed for India on the 31st of December, 1927. She was accompanied across the Atlantic by Miss Lois McClure, who goes to France to take advanced study in music. Pray that both these friends may have safe journeys across the mighty deep, and that all Mrs. Samuel learned of the work of the church in America may encourage her to still more consecrated efforts to tell the people of India the story of Jesus Christ.

A cable received by the Board of Foreign Missions reported the death of Dr. Caldwell of India as the result of hernia, on December 25th, 1927. We are sure that Dr. Caldwell's widow and family will be regularly remembered in your prayers. Mrs. Hill and myself received so much kindness from Dr. Caldwell and his wife while we were in India that we feel greatly bereaved in the loss of this devoted missionary and friend. Who can tell how many redeemed souls will welcome him in the Better Country.

Dr. Hunsberger and Miss Stauffer both are reported as having made good recovery, for which we are all very grateful.

John Thompson, son of Dr. Scott Thompson and wife, of whom we wrote in the last issue of the *Magazine*, has made a splendid recovery from a radical mastoid operation. He plans to enter Peabody High School in February, and next year to enter a boarding school, while his Mother returns to Egypt.

Purchase of land at Beni Suef has

not yet been accomplished. The delays in an Oriental country are provoking and inexplicable. Efforts have been commenced to try to secure a piece of property in Zagazig, located directly across the street from the Foreign Board property. If it can be secured at a reasonable price the location will be very desirable for our community center for women's work.

Miss McCrory has been in Tanta hospital for diphtheria. We are glad to report that she has made a fine recovery.

At a recent meeting of our Board, we elected a young lady who has had normal training to go to R. G. B. S., Khartoum, North. She will not take her year of language study at first, but will at once begin to teach English. The Sudan Government does not allow us to bring any more teachers from Egypt, so we must have a normal teacher from America, to train the girls so that they in turn may become teachers in other schools in the Sudan. This arrangement is necessary because Miss Grove comes home on furlough in the Spring. Just as soon as our other new missionary, Miss Billington, completes her first year of language study, the new normal teacher will be enabled to take her year of language study. The government is not so stringent as it was in requiring the parents to sign a paper allowing their children to be taught the Bible in our schools. This makes the work at Wadi Halfa more comfortable.

We have not yet had any reports from the annual meeting in Abyssinia. The distances are so great and the transportation on mule back so slow, that a month would elapse before our representative from Addis Ababa would return. The work in the hospital under Dr. Finley's care, while Dr. Pollock was absent at the meeting, is very encouraging.

We have received estimates for the year beginning July 1st, 1928, from all our fields. They will be acted on as soon after our return to Pittsburgh as is possible. Rest assured of two things, first we will grant every estimate asked for as far as our finances will permit. Second, we will not promise to undertake any new projects that would seem likely to compel us to borrow money. After forty-one years experience, we are fully persuaded that when the Lord calls us to undertake any project, He is able and will furnish the means required.

Pray that through evangelistic efforts at home and abroad and in answer to many prayers, the Holy Spirit will descend in power and that many souls may be brought to a saving knowledge of Jesus Christ. Pray that Divine wisdom may be given to all the boards of the Church, as they elect new missionaries and plan for the operations of the work for the ensuing year. Pray that the Lord will thrust out laborers into all his harvest fields, at home and abroad. Pray that the membership in all our Missionary Societies may be largely increased and that the Lord will hasten the day when every woman in our church will be a member in some Missionary organization. Pray that the subscribers to the *Magazine* may increase in numbers adequate to the importance of the work. Pray that the committee in charge of the plans for the Buffalo Convention may have great wisdom, so that the Convention may be the most spiritual one ever held.

"One Indian Christian in six is able to read and write"

Foreign Missions

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Temperance and Reform

MRS. HARRIET S. BOOBYER, Secretary, 1470 Alabama Avenue,
South Hills, Pittsburgh, Pa.

LYNCHING AND MOB VIOLENCE

In 45 years ending with 1926, American mobs lynched 4,551 persons, about three-fourths of whom were Negroes, about ninety-one of whom were women.

Only four states, namely, Massachusetts, New Hampshire, Rhode Island and Vermont have never had a recorded lynching.

In 1924 and 1925, there were 16 lynchings; in 1926 there were 30, and in 1927 to December 1, there were 15 victims, two of them burned at the stake.

Some were victims of mistaken identity, of unfounded suspicions, of wild mob madness, and some lynched for very trivial causes. Actual or attempted assault upon women, which many people think the sole cause of lynchings, was alleged in less than one-fourth of the cases, and proven in court in none.

Many victims were tortured, mutilated and burned at the stake with a savagery unthinkable among civilized people, even in sight of churches and while little children looked on, for in most cases the mob murdered the victim openly or with little effort at concealment.

Besides lynchings, homes of law abiding citizens have been bombed or burned because their neighbors wanted them to move or objected to their entry into the neighborhood. Peaceable men and women have been taken from their homes at night, and mercilessly beaten and abused.

Bad as this record is, it can be changed. The number of lynchings has become less each year except in 1926 when it was nearly doubled over that in each of the preceding two years. Public sentiment supported by public conscience will drive out lynchings and mob violence. The churches and their members can speedily bring this about whenever they set themselves with conviction and determination to the task.

American lynchings are doing much to hinder and discredit missionary work around the world. Stories of American mobs burning persons at the stake, whipping and torturing, have been published throughout Europe, in Latin America, the Orient and in Africa. We must strive for the application of the principles of Jesus to race relationships.

"Race Relations Sunday", proposed by the Federal Council of Churches and first observed in 1923, is to be observed this year, Sabbath, February 12th, 1928, when we are asked to join in earnest prayer that God may have mercy upon our nation, teach us tolerance and brotherhood, and lead us to moral dicipline and self control.

The above items are taken from the pamphlet prepared by the Commission on the Church and Race Relations. We hope that our missionary societies and prayer groups will remember this need for prayer at their meetings nearest this date.

Has your society set a goal for subscriptions to the **Womens Missionary Magazine?**

Indian Department.

MRS. J. FRENCH KERR, Secretary, 115 E. Fairview Ave., Connellsville, Pa.

CHRISTMAS AT OUR INDIAN MISSIONS

By Mrs. J. French Kerr, Connellsville, Pa.

We are always interested in a story about Indians. Theirs is a primitive kind of life with a charm quite its own. Our missionaries Rev. and Mrs. R. G. Smith, Tama, Iowa, say, "Our Christmas was a delight." Saturday, December 24, they served their annual Christmas chicken and noodle dinner to two hundred and thirty-five of our Indians. They sent fruit cake and cards to our Tama boys and girls who are away from home in non-reservation schools, also gingham dresses to some of our girls who are away. "I wish all of our good people might have seen how pleased the children, at the sanitarium, were with their cards; they were such beautiful ones." Rev. and Mrs. Smith want to take this opportunity through *The Womens Missionary Magazine* to thank all the good people of our church who kindly helped in any way to make this Christmas possible.

"Dear little Rebecca, in whom we were so much interested spent her Christmas in heaven. Never was there greater faith in prayer than little Rebecca's. Wilson Wanata, one of our splendid Christian boys is confined to bed, at the sanitarium, all the time. The nurses marvel at his Christian spirit and cheerfulness. Wilson is the last of a family of thirteen that have been taken out of this life within the last twenty years with tuberculosis May God sustain him, and keep him until he is called to armies."

Our Missionaries ask that we unite our prayers in behalf of A-sa-me-sa and his wife, who are in a pitiful condition. Both of them have double cataracts. A-sa-me-sa is entirely blind and half paralyzed. They want our people to "talk with God" for them assuring our Missionaries that they "talk with God", every night. These two Indians were the most conservative on the Reservation. May God manifest His power among these children of His, that their spiritual eyes may be opened.

We had no Christmas at Simnasho, because we have no Missionary at present, but are earnestly asking God to raise up one peculiarly fitted for this work among His people there. The distance from Simnasho to Warm Springs mission is only twenty-six miles, on the same Reservation, and we hope all of the Warm Springs Reservation Indians had a part in the program and treat which Dr. and Mrs. Barr, and daughter Bessie so cleverly planned for the people at Warm Springs Mission. They say, "We felt our Christmas was the nicest since we came here". They put up presents for over two hundred and sixty Indians. Some of the packages included a gift for husband, wife and child. The Indians were generally pleased and happy. The day was pleasant, only one degree below zero.

Again many thanks to our good people all over the church for their gifts to our Indian missions.

"What shall we do with the Indian?" is a serious question, not alone for him, but for us as well, and after studying him as an individual and becoming acquainted with his situation, I am convinced that, in justice to all concerned, we should educate him, make him a citizen, give him his share of responsibility in national affairs. In short, give him a chance to be a man. This is what the Government is doing, and the next generation will see thousands of citizen Indians marching side by side with the whites in civic, industrial, and professional activities, just as the last decade saw them march in our great volunteer armies.

Statistical Department

Mrs. R. E. English, Grove City, Pa.

BLANKS FOR ANNUAL REPORTS

The month of February brings the envelopes containing instructions, blanks, credentials, etc., into the hands of the presbyterial secretaries.

These secretaries mail a portion to each missionary society in her presbyterial and thus every society in the United Presbyterian Church is reached. What a busy interesting time it is filling out all these blanks and what a pleasure and satisfaction it brings to find the reports of this year better than those of last!

The questions found on these blanks are chosen with much care and it is essential that all be answered as accurately as possible. This must be done if the church is to have an intelligent working knowledge of its missionary activities. The first responsibility rests with the congregational secretary. She should from time to time refer to the sample blank filled out and retained from the previous year and thus know what will be required in sufficient time to have her data well in hand upon the receipt of her new blank.

She will read on her instruction sheet as well as on her blank that *no cents are to be reported except in Thank-Offering*. While the Treasurer of the W. G. M. S. does accept cents in the Isaiah 41:6 Fund and also the W. G. M. S. Expense Fund as well as the Thank-Offering, the presbyterial secretary is not provided with a column for cents on her blanks for these two additional items.

Will you not plan more and more for even dollars in reports that the work may be a bit lightened for both your Presbyterial and Statistical Secretary?

As an incentive to organization a Pennant is provided for each presbyterial having a missionary society in every congregation within its bounds. Your Statistical Secretary urges the assistance of the presbyterial officers not only in bringing about complete organization throughout the presbyteries but also in reporting same that due credit may be given.

We again remind you that two silver cups are to be awarded this year to the two presbyterials having the highest percentage of net increase in membership. This includes Women's, Young Women's and Junior Societies. One is given to the division having more than seven hundred of a membership and the other to that one having less than seven hundred. We are looking forward expectantly and hopefully to the time when we can again record the reported work of our faithful women, young women and juniors—our dear boys and girls.

May none of our secretaries fail in either reporting *in full* or *on time*. Our's is but a meager record, at best, for no earthly pen can compile the record of the love, the prayers, the devotion and self-sacrifice which is now in process, making possible our much hoped for, most accurate and most splendid statistical report for 1928.

OUTLINED PROGRAM

MARCH

Devotional Service. Scripture—2 Tim. 3:14-17. 1 Tim. 4:12-16.

A STRAIGHT WAY TOWARD TOMORROW—CHAPTER III.

By Mary Schauffler Platt

1. The Broader Outlook—Books and Pictures.
2. Current Literature of Today and its Effect on our Youth.
3. Side Lights from Mission Lands.
4. Pageant—"Starved Brains".

Literature Department

MISS ELIZABETH MILLIGAN, Secretary,
904 Publication Bldg., 9th St., Pittsburgh, Pa.

N. B.—For names and prices of Mission Study Books and helps, see the November Magazine, page two hundred and fifty-one.

MISSION STUDY—1928

FOREIGN

Senior

"A Straight Way Toward Tomorrow." Cloth 75c; paper 50c.

How to use "A Straight Way", 15c.

Devotional Service—Responsive Reading, 2c each .

Pageant—"Starved Brains", 4c each.

Junior

"Please Stand By." Paper only, 50c.

How to Use "Please Stand By," 15c.

HOME

Senior

"New Paths for Old Purposes." Cloth $1.00; paper 60c.

Suggestions for Leaders for "New Paths," 15c.

Pageant—"A Wheelbarrowful of Life" —15c.

Junior

"Better Americans," series. First, second and third books, 75c each.

"The Upward Climb," A book on Negro Achievement. The first book in series of three years. For Juniors over 9 years of age. Cloth only, 75c.

World Day of Prayer—February 24, 1928.

1. Suggestions for Leaders, World Day of Prayer—Free—Required: one for each leader.

2. The card, "A Call to Prayer,"—free.

3. The Retreat, "Toward Power in Service,"—Two or three copies—for leader, organist, song leader—will be sufficient; 10c each.

4. The Program, "Breaking Down Barriers," should be ordered in sufficient quantity so that everyone who attends may have a copy; 2c each, $1.75 per hundred.

Please order **early**, as our supply is limited and it takes time to get new supplies.

The **Prayer Cycle** for 1928 is ready. Order early and spend a year **praying together** for our denominational mission work.

Leaflets

Facts and Figures of Women's Work 10c.

Early Days at Ezel 2c.

Medical Work at Frenchburg, 2c.

Reasons Why You Should Join Our Missionary Society—Free for Postage, 5c per dozen.

New Leaflets

Child Welfare Notes	3c
Delta Car Glimpses	3c
Literature and Literacy in Egypt	3c
Training Home-Makers in India	3c
India—Companions in Her Villages	3c
Boota, Son of Jiwan	3c
The Bible—The Best Seller	3c

The above leaflets are 18c per set of seven.

Christian Homes Among Moslems	3c
Fatma—At School	3c
Timothy, A Servant of Jesus Christ	3c
Padri Abdul Haqq	3c
First Fruits—Four of the Forty-four	3c

The above leaflets are 15c for the set of six. All the above leaflets can be used with the current study books for the year.

JUNIOR SPECIALS

BOOKS

The Missionary Education of Beginners, each	$1.00
The Missionary Education of Juniors, each	1.00
Projects in World Friendship, each	1.25
Musa, Son of Egypt, each	.50
Friends of the Caravan Trail, each	.50
Taro and Ume, each	.25
Just Like You, each	.25
Prayers for Little Children, each	.25

GAMES

Across Africa With Livingstone, each	.60
The Picture Game of Prema, each	.40
The African Picture Game, each	.40

PAINTING BOOKS

Friendly Beasts, each	.60
Other Children, each	.60

MAPS

Picture Map of North America, each	.50

MAPS OF OUR FOREIGN FIELDS

Egypt, each	1.00
India, each	1.00
Sudan and Abyssinia, each	1.00
The three maps for	2.75

BOOKS

The **"Babies' Series"**, by Mary Entwistle. Stories to tell to children six to nine or older, to create a feeling of friendship for the children of all the world. Also delightful volumes to put in the hands of the boys and girls themselves. Titles as follows:

The Book of an African Baby, each	40c
The Book of Babies, each	40c
The Book of A Chinese Baby, each	40c
The Book of an Indian Baby, each	40c
The Book of Island Babies, each	40c
The Book of Other Babies, each	40c
Boys and Girls and Friendly Beasts, each	60c
On the Road (Adventures in India), each	60c
The Call Drum, each	60c

Those who are planning a Magazine Subscription Campaign should send here for the pageant, "The Reader", each 3c.

Bible Readings

51. Jno. 1:51.
52. Gen. 30:26-30.
53. Gen. 31:19.
54. Josh. 24:2.
55. Josh. 4:19-20.
56. 1 Kings 12:25-38.
57. Gen. 25:1,2.
58. Ex. 2:15,21.
59. Judg. 6:12.
60. Gen. 41:16.
61. Name a king smitten by disease because he gave not God the Glory.
62. Find the story of one who lived as a beast for a while because he forgot God.
63. Where is Joseph's Hoover-like sagacity recorded?
64. Where is life spoken of as "a tale"?
65. Which of Jacob's sons received the birthright?
66. Find Old Testament reference stating from which son of Jacob the Messiah would come.
67. Find reference early in the New Testament confirming this fact.
68. What prophet refers to Jesus as the Branch?
69. What prophet refers to Him as "a tried stone, a precious corner stone"?
70. Where does Jesus speak of Himself as the stone grinding to powder those on whom it falls?

FREEDMEN'S MISSIONS

*Prairie, Ala.—J. W. E. Wade, Post office address, Prairie, Ala.; shipping point, Catherine, Alabama.
*Riceville, Tenn.—Mr. H. W. McKeldin.
*Townsville, N. C.—Prof. W. E. Williams.

This directory is correct, up-to-date, and will carry clothing safely, if correctly followed. Please remember to prepay freight and then write to the principal of the mission at the time of sending and enclose receipted bill of lading.

*—Donations of Clothing needed. New material and Christmas boxes may be sent to any of the stations. Always put name of society and place inside of box or barrel so that it may be identified and acknowledged.

*Arlington, Ala.—Rev. R. P. Williams, Post Office address Annie Maine, Alabama. Shipping point, Arlington, Alabama.
*Camden, Ala.—Rev. W. G. Wilson, Camden, Ala.
*Canton Bend, Ala.—Rev. J. N. Cotton, Camden, Wilcox County, Ala., R. F. D. 1.
Chase City—Rev. F. W. Wilson, D. D., Chase City, Va.
Henderson—Rev. John A. Cotton, D. D., Henderson, Vance Co., North Carolina.
Knoxville—Rev. J. Kelly Giffen, D. D., Knoxville, Tennessee.
*Miller's Ferry—C. S. Simpson. Post office address Miller's Ferry, Alabama. Shipping point, Camden, Ala. Mark for Miller's Ferry.

Many of our Missionaries
and
Many of our Readers
have found new life and vigor at
OVERLOOK SANITARIUM
NEW WILMINGTON, PA.
Elizabeth McLaughry, M. D., Director
Anna B. Watson, M. D., Associate

The Junior Missionary Magazine
Mrs. Joseph M. Heagan, Editor
Subscription price, single copy 25cts.
Ten or more copies to one address 15 cents each.
Send all Subscriptions to the Business Manager, MRS. W. R. McMunn
302 Hastings Ave., Oakdale, Pa.

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Bedspreads
Handkerchiefs

Rugs made at the Exel School about 28 in. by 50 in. Colors Blue and White, Rose and White, Rose and Gray
$2.50 Each

Handkerchiefs, with colored threads drawn through the borders.
Linen, colored ..... 40c.
Linen, white ..... 50c.
Pongee, silk ..... 50c.

TUFTED BEDSPREADS
Unbleached Muslin, tufted in blue, rose, yellow or lavender, made to order.

Mrs. Howard M. Brittain
Exel, Kentucky

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Rev. and Mrs. Wm. Sutherland .....Campbellpur
Mr. and Mrs. F. A. Whitfield .....Gujranwala

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.....Mt. Oliver, P. O. Pittsburgh, Pa
Rev. and Mrs. J. A. McArthur, ...
.....R. R., Winslow, Wash.
Rev. and Mrs. Robert Maxwell .....
.....Box 333, New Wilmington, Pa.
Rev. and Mrs. H. M. Milne .....
.....833 E. 2nd Ave., Monmouth, Ill.
Mrs. H. S. Nesbitt .....New Concord, Ohio

EGYPT

Rev. and Mrs. J. W. Acheson, ...Cairo
Rev. and Mrs. S. I. Acheson .....Beni Suef
Dr. and Mrs. J. R. Alexander .....Cairo
Rev. and Mrs. Ewing M. Bailey .....Cairo
Mr. and Mrs. C. S. Bell .....Tanta
Dr. and Mrs. R. W. Caldwell .....Alexandria
Rev. and Mrs. E. E. Elder .....Cairo
Rev. and Mrs. W. T. Fairman .....Cairo
Rev. and Mrs. Leander Finley .....Zagazig
Dr. and Mrs. H. L. Finley .....Assiut
Rev. and Mrs. Dalton Galloway .....Fayoum
Rev. and Mrs. W. D. Gillespie .....Luxor
Rev. and Mrs. W. P. Gilmore .....Alexandria
Dr. and Mrs. A. F. Grant .....Tanta
Rev. and Mrs. E. E. Grice .....Mulberry, Ind.
Rev. and Mrs. F. D. Henderson .....Assiut
Dr. and Mrs. L. M. Henry .....Cairo
Dr. and Mrs. Horace K. Giffen .....
after March 1, 1928. .....Cairo
Mrs. William Harvey .....Cairo
Dr. and Mrs. W. W. Hickman .....Assiut
Mr. and Mrs. F. S. Hoyman .....Assiut
Dr. and Mrs. H. S. Hutchison .....Tanta
Rev. and Mrs. E. R. Jamison .....Benha
Rev. and Mrs. W. B. Jamison .....Tanta
Rev. and Mrs. J. C. Lorimer .....Tanta
Dr. and Mrs. F. C. McClanahan .....Assiut
Dr. and Mrs. N. D. McClanahan .....Assiut
Rev. and Mrs. H. A. McGeoch .....Zagazig
Rev. and Mrs. R. T. McLaughlin, Heliopolis, Cairo
Dr. and Mrs. C. A. Owen .....Assiut
Mr. and Mrs. Jno. S. Petrie .....Cairo
Dr. and Mrs. H. E. Philips .....Cairo
Rev. and Mrs. J. A. Pollock .....Mansura
Rev. and Mrs. W. H. Reed .....Minia
Dr. and Mrs. M. S. Roy .....Alexandria
Dr. and Mrs. C. P. Russell .....Assiut
Rev. and Mrs. R. R. Scott .....Mansura
Rev. and Mrs. R. C. Shaub .....Cairo
Rev. and Mrs. W. J. Skellie .....Alexandria
Rev. and Mrs. A. A. Thompson .....Assiut
Rev. and Mrs. F. S. Thompson .....Assiut
Rev. R. W. Walker .....Benha
Mrs. Andrew Watson .....Cairo
Dr. and Mrs. N. B. Whitcomb .....Assiut
Rev. and Mrs. S. A. Work .....Luxor
Dr. and Mrs. S. M. Zwemer .....Cairo

ON FURLOUGH

Rev. and Mrs. C. C. Adams, New Wilmington, Pa.
Rev. and Mrs. J. M. Baird .....
.....3810 10th St., Des Moines, Iowa
Dr. and Mrs. H. J. S. Buchanan, ...
210 E. Unitah St., Colorado Springs, Colo.
Rev. and Mrs. L. A. Gordon .....
.....15 S. Bruce St., Youngstown, Ohio
Dr. S. G. Hart, 1249 E. Broadway, Long Beach, Cal.
Dr. and Mrs. W. T. Moore .....New Concord, O.
Prof. and Mrs. M. C. McFeeters ....New Concord, O.
Mr. and Mrs. W. W. Nolin .....
.....3445 California Ave., Seattle, Wash.
Dr. and Mrs. J. K. Quay, ...
.....Publication Bldg., Pitts., Pa.
Mrs. R. W. Walker .....Sterling, Kansas

SUDAN

Rev. and Mrs. W. J. Adair, ...
.....Nasser, Sobat River via Egypt
Rev. and Mrs. J. L. Anderson, Khartoum via Egypt
Mr. and Mrs. H. D. Finley ....Khartoum via Egypt
Mr. and Mrs. H. B. Gephardt .....
.....Doleib Hill via Malakal
Dr. and Mrs. J. Kelly Giffen ....Khartoum via Egypt
Rev. and Mrs. J. A. Heasty, Doleib Hill via Malakal
Rev. H. H. McClellan .....Khartoum via Egypt
Dr. and Mrs. J. S. Maxwell .....
.....Nasser Sobat River, via Egypt
Rev. G. P. Reed .....Omdurman
Rev. and Mrs. R. F. Shields ....Khartum, The Sudan
Dr. and Mrs. G. A. Sowash ....Omdurman via Egypt

ON FURLOUGH

Rev. and Mrs. R. L. Edie, ...
.....1505 Race St., Philadelphia, Pa.
Mr. and Mrs. J. P. McKnight, R. R. 3, Volant, Pa.
Dr. and Mrs. D. S. Oyler, ...Sterling, Kansas
Rev. and Mrs. P. J. Smith .....Marquette, Nebr.

ABYSSINIA

Dr. and Mrs. V. F. Dougherty .....
.....Gorei via Addis Ababa
Mr. and Mrs. D. C. Henry ..Sayo, via Addis Abada
Rev. C. F. Kenneweg .....Sayo
Mr. and Mrs. F. L. Russell .....Addis Ababa
Dr. and Mrs. Stuart Bergsma, ...
After March 1, 1928 .....Addis Ababa
Rev. and Mrs. R. M. Wilson .....
.....Gorei via Addis Ababa

ON FURLOUGH

Rev. and Mrs. B. B. Buchanan, ...
.....738 East Boston Ave., Monmouth, Ill.
Mr. and Mrs. P. R. West .....
.....2807 29th St., San Diego, Calif.

PRESENT ADDRESS OF MISSIONARIES SUPPORTED BY THE WOMEN'S GENERAL MISSIONARY SOCIETY AND DATE OF APPOINTMENT

HONORARY MISSIONARY

Miss Mary J. Campbell, 15 Rajpur Rd., Delhi, India

INDIA

Miss Emma Dean Anderson, 1881 .....Gurdaspur
Miss Ruth I. Ardrey, 1924 .....Gujranwala
Miss Helen Artman, 1920 .....Pasrur
Miss Agnes Ballantyne, 1925 .....Sialkot City
Miss Kathryn Beattie, 1920 .....Sangla Hill
Miss Roma Beatty, 1909 .....Badomali
Miss Hazel Bennett, 1908 .....Gujranwala
Miss Lois Boyd, 1918 .....Sialkot City
Miss Theresa Brownlee, 1922 .....Badomali
Miss Lois M. Buchanan, 1910 .....Sialkot City
Miss M. Evelyn Cathcart, 1925 .....Pathankot
Miss Marie E. Cash, 1926 .....Sangla Hill
Miss Henrietta Cowden, 1905 .....Sialkot City
Miss Laurella G. Dickson, 1897 .....Pathankot
Miss Ella M. Gordon, 1893 .....Campbellpur
Miss Vida J. Graham, 1922 .....Pathankot
Miss Nancy Hadley, 1904 .....Zafarwal
Miss Evva P. Hartig, R. N., 1924 .....Jhelum
Miss Kate A. Hill, 1896 .....Sargodha
Miss Flora E. Hormel, R. N., 1925 .....Pasrur
Dr. Reba C. Hunsberger, 1921 .....Sialkot City
Miss Flora Jameson, 1903 .....Sangla Hill
Miss Florence Jones, R. N., 1920 .....Sialkot City
Miss Mary Kyle, 1904 .....Pasrur
Miss Mary A. Lawrence, 1893 .....Rawalpindi
Miss Mary F. Lincoln, R. N., 1919 .....Sargodha
Miss Mary E. Logan, 1891 .....Jhelum
Miss Eleanor W. Maconachie, 1909 .....Pathankot
Miss Elizabeth McCahon, 1875 .....Sialkot City
Miss Lillian A. McConnell, 1902 .....Lyallpur
Miss E. Josephine Martin, 1896 .....Pathankot
Miss Fannie C. Martin, 1895 .....Gurdaspur
Miss Mary R. Martin, 1890 .....Sheikhupura
Miss Maude Mitchell Miller, 1925 .....Sheikhupura
Miss Henrietta Moore, 1898 .....Pathankot
Miss Sara A. Moore, 1917 .....Gurdaspur
Miss Jean B. Morrison, 1895 .....Abbottabad
Miss Esther Moyer, 1924 .....Lyallpur
Miss Margaret L. Murdoch, 1924 .....Lyallpur
Miss Janet E. Nesbitt, 1925 .....Zafarwal
Miss Edith A. Pratt, 1926 .....Sialkot
Dr. Faith W. Reed, 1926 .....Sialkot City
Miss Laura Reynolds, 1924 .....Sargodha
Miss Louise Scott, 1916 .....Gujranwala
Dr. J. P. Simpson, 1902 .....Jhelum
Miss Kate E. Spencer, 1918 .....Sargodha
Miss Emma M. Stauffer, R. N., 1925 ....Sialkot City
Miss Lorena B. Taylor, 1922 .....Sangla Hill
Miss Evelyn Tromans, 1923 .....Pasrur
Miss Edna Ward, 1923 .....Sargodha
Miss Georgia Wengert, 1919 .....Jhelum
Miss Josephine White, 1884 .....Rawalpindi
Dr. Maria White, 1886 .....Pasrur
Miss Dora B. Whitely, 1911 .....Pasrur
Miss Gertrude E. Zink, 1919 .....Sangla Hill

NOW IN THIS COUNTRY

Miss Hannah Beaee, 1920 .....
.....3611 Greenview Ave., Chicago, Ill.
Miss Minnie Beatty, 1912 .....
.....331 N. Washington St., Butler, Pa.
Miss Rebecca Jean Black, 1921 .....Petrolia, Pa.
Miss Margaret Fehlman, 1913 ....Crown Point, Ind.
Miss Betsy Fleming 1913, ...
.....6549 Emerald Ave., Chicago, Ill.
Miss Zarra S. Hoon, 1921 .....Milton, Oregon
Miss Janette Howland, 1921 ....Walton, New York
Miss Olive Laing, 1921 46 Maple Ave., Ingram, Pa.
Miss Rose A. McCullough, 1879 ....Greenwood, Mo.
Miss Willa Ramsey, 1921 .....West Sunbury, Pa.
Miss Vivian L. Trimble, 1921 College Springs, Ia.
Miss Cynthia Wilson, 1875 .....
36 North Chester Ave., Pasadena, Calif.
Miss Rosa T. Wilson, 1886 .....
36 North Chester Ave., Pasadena, Calif.
Miss Carrie Worman, 1921 .....Golden, Illinois

EGYPT

Miss Mildred Allison, 1926 .....Cairo
Miss Ella M. Barnes, 1911 .....Cairo
Miss Margaret Bell, 1901 .....Fayoum
Miss Ida Cabeen, 1909 .....Alexandria
Mrs. Mary K. Coventry, 1918 .....Cairo
Miss Anna B. Criswell, 1905 .....Assiut
Miss Mary F. Dawson, 1922 .....Cairo
Mrs. Ada A. Dunlap, 1926 .....Cairo
Miss Lucia Dwight, 1919 .....Tanta
Mrs. Sara M. Eby, R. N., 1926 .....Cairo
Miss Gudrun C. Estvad, 1925 .....Cairo
Miss Minnehaha Finney, 1894 .....Tanta
Miss Alta Grace French, 1925 .....Cairo
Miss Elsie French, 1909 .....Zagazig
Miss Alice Grimes, 1924 .....Cairo
Miss Rena Hogg, 1896 .....Assiut
Miss May Holland, R. N., 1913 .....Benha
Miss Isabel G. Hosack, R. N., 1912 .....Beni Suef
Miss Lois D. Kingan, 1926 .....Cairo
Miss Lillian McClelland, 1923 .....Monsurah
Miss Jeanette McCrory, 1916 .....Benha
Miss May E. McFarland, 1919 .....Cairo
Miss Carol McMillan, 1906 .....Tanta
Miss E. Roxie Martin, 1901 .....Cairo
Miss Dora Mason, 1918 .....Alexandria
Miss Sara B. Meloy, 1923 .....Tanta
Miss Marion Paden, 1920 .....Zagazig
Miss Venna R. Patterson, 1924 .....Cairo
Miss Frances M. Patton, 1922 .....Monsurah
Miss Estelle Robertson, 1922 .....Cairo
Mrs. Rachel Tracy Seiver, 1925 .....Fayoum
Miss Edna B. Sherriff, 1920 .....Alexandria
Miss Jane C. Smith, R. N., 1922 .....Cairo
Miss Nellie C. Smith, 1911 .....Alexandria
Miss M. Frances Tait, 1925 .....Cairo
Miss Anna Y. Thompson, 1871 .....Cairo
Miss Mary L. Thompson, 1917 .....Assiut
Miss Laura B. Walker, 1904 .....Luxor
Miss Ethel Weed, 1919 .....Alexandria
Miss Elizabeth S. White, 1924 .....Cairo
Miss Ida B. Whiteside, 1924 .....Luxor
Miss Ruth Mary Williamson, 1924 .....Tanta
Miss Esther W. Wilson, 1919 .....Luxor
Miss Margaret Work, 1924 .....Beni Suef
Miss Ruth Work, 1904 .....Assiut

NOW IN THIS COUNTRY

Miss Jean S. Campbell, 1923 .....Portersville, Pa.
Miss Davida Finney, 1914 .....Coshocton, Ohio
Miss Martha C. Glass, 1921 .....Monmouth, Illinois
Miss Alfaretta M. Hammond, 1904 .....
.....State Hospital, Warren, Pa.
Miss Lucy Lightowler, 1921 .....
.....414 Linden St., Camden, N. J.
Miss Helen J. Martin, 1914"Houses of Fellowship",
.....6320 Ventnor Ave., Ventnor, N. J.
Miss Helen J. Noordewier, 1921 .....
757 Logan St., S. E., Grand Rapids, Mich.
Miss Margaret A. Smith, 1872 .....Garnett, Kansas
Miss Laura B. Wright, 1921 College Corner, Ohio

SUDAN

Miss Lillian A. Billington, 1927 ....Khartum North
Miss Mary Coie, 1919 .....Wadi Halfa
Miss Una Coie, 1918 .....Khartum North
Miss Elsie E. Grove, 1912 .....Khartum North
Miss Ray Huffman, R. N., 1924 .....Nasser
Miss Aulora R. McIntyre, 1919 .....Omdurman
Miss Marguerite M. McClellan, 1926 ....Wadi Halfa
Miss C. Blanche Soule, R. N., 1921 .....Nasser
Miss Frances Turk, R. N., 1921 .....Khartum North
Miss Madeline Wilson, 1924 .....Khartum North

NOW IN THIS COUNTRY

Miss Mary Frances Herron, 1922 ....Sterling, Kans.
Miss Mary Jane McKnight, 1922 .....Volant, Pa.

ABYSSINIA

Miss Viola May Bayne, R. N., 1924 .....Gore
Miss Ruth C. Beatty, R. N., 1920 .....Addis Ababa
Miss Elizabeth McKibben, 1924 .....Sayo
Mrs. Ruth Lobaugh Walker, 1923 .....Gore

NOW IN THIS COUNTRY

Miss Isabel Blair, 1922 .....Washington, Pa.
Miss Hazel Ewing, 1923 .....
.....1197 Main St., Woodlawn, Pa.
Miss Florence D. White, 1923 .....
.....c/o Mr. E. R. White, Cortland, Ind.

A Little Time Apart

THE GREATER CONTENT OF MISSIONS

It has taken nineteen centuries to adjust the vision of the Church to the *extent* of the vision of our Lord when He said "Go ye into all the world." Now we have "all the nations" in our view, the gospel has been carried "into all the world."

Next we must discern the *content* of His message. We have looked for our Mission fields to the frontiers, and to foreign lands and have been at ease because we have not been keen to see the other "alls" of our Lord, the "all things to all people."

No longer can we behold only the fields afar as "white unto the harvest" but the church must be concerned about the frontiers of life which lie at her very door.

The greatest task of the church is the application of the wider content of missions to her own environment. "Teaching them to observe all things."

To endeavor to permeate the whole life of the whole community with the spirit of the teachings of Jesus Christ is our task. This must be accomplished if we are not to hinder the effectiveness of the message abroad and to the erstwhile frontiers.

Our message on the sacredness of life delivered in China or India today is sterilized tomorrow by the news of the cheapness in which life is held at home; our plea for purity by abounding vice; for uprightness by prevailing lawlessness; for spiritual life by the overwhelming flood of materialism; our message of love is drowned by the clamorings of strife. Until the Church can demonstrate that the power of the gospel of Jesus Christ is able to win in the struggle for righteousness at home, we shall hear from abroad "Physician heal thyself."

—Mrs. John Ferguson,
President Council of Women for Home Missions.

—*Women and Missions.*